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New Series
Vol. XVII. No. 39

All American Friends Conference

(Continued)

My Conception of the Society of Friends

FREDERICK J. LIBBY

ON THE HORIZON OF THE CHRISTIAN CHURCH

ALCOHOL IN CANADA UNDER INVESTIGATION

The *New Outlook*, the official organ of the United Church of Canada, in a recent editorial calls attention to a document just issued by the Minister of Trade and Commerce for the Dominion, giving an exhaustive analysis of the liquor situation in Canada. The report, which is made up of elaborate statistical material, paints an alarming picture in the growth of the consumption of alcoholic beverages. According to the editorial comment in the *New Outlook*, the statistics also reveal that the number of deaths caused by alcohol has more than doubled in the period of government control or sale. The editorial further discusses at some length the present exportation of liquor to the United States from Canada and prophesies that legislation will be introduced during the next session at Ottawa, prohibiting clearances on liquor exports to the United States.

SESQUICENTENNIAL OF SUNDAY SCHOOLS

One hundred and fifty years ago, in a little cottage of Gloucester, England, there was launched one of the greatest youth movements of history—a quiet meeting at a round table destined to be of more far-reaching influence than the children's crusade. It was the first organized Protestant Sunday School—a daring social venture of Robert Raikes, an obscure editor of Gloucester who, in 1780, organized the little class which was the beginning of one of the largest and most powerful organizations in the world. Today the membership of the Sunday Schools of the world numbers more than thirty millions. The organization is taken so much as a matter of course in modern Christian civilizations, and plays so vital a part in the national and international education of youth, that its beginnings are not always considered. But on the sesquicentennial of the founding of that first Sunday School, in June, 1930, delegates from three continents will gather in Toronto to do honor to Robert Raikes in a ceremony of dedication of a great bronze statue of that famous layman. At the same time, a similar heroic statue will be erected and dedicated at Gloucester, near the site of that historic dwelling in which the first Sunday School was held. Both statues are in replica of the now famous one which stands guard over the Thames on the embankment at Victoria Gardens, London. The original was erected on the 100th anniversary, a gift from the school children of England, who in tribute to Robert Raikes, raised the money for the great bronze figure by the subscription of pennies. Scholars, religious teachers, students and laymen from all over the world will gather in the Canadian city to do honor to Robert Raikes when the statue is dedicated in June, on the occasion of the convention of the International Council of Religious Education. The Toronto statue is the gift of J. L. Kraft, noted philanthropist and business man of the United States, treasurer of the International Council of Religious Education. Mr. Kraft, who is a native of Canada, has been a staunch supporter of Sunday Schools all over the world, and is at present superintendent of a large Sunday School on the north shore, in Chicago. The city of Toronto, by vote of the City Council, will furnish the site for the statue, the base, and the care of the statue in perpetuity.

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IF THE STATE IS TO LIVE AND PROSPER

Dr. S. Parkes Cadman preached the League of Nations sermon in St. Peter's Cathedral, Geneva, September 1st, from the text, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." He said that the meaning of this passage was nothing less than our Lord's declaration of God's sovereignty; his sanction of the State's authority; his annulment of the dogma that the State is absolutely supreme and his establishment of the lawful liberty of the citizen as God's freeman. The saying also implied that world brotherhood is the Christian objective as well as that of States. We have perpetually fallen short of this ideal and reflective men and women are bent on the further moralization of the State. The State, like the private citizen, must "do justly, love mercy and walk humbly with God" if it is to live and prosper.

PLAN NEW CIGARETTE LAW FOR KANSAS

The National Cigarette Law Enforcement League, of which Alva P. Jones of Oklahoma City, Okla, is superintendent, is at present sponsoring legislative programs in two States. In Kansas, a petition to the 1931 Legislature is being circulated by the League workers asking for a revision of the present Kansas Cigarette Law so as to stop the sale and advertising of cigarettes and to prohibit the smoking of cigarettes by minors in public places. The proposed bill has been prepared by eminent legal authorities and will doubtless stand up under any legal test. The League has put on new field workers and is scouting for other workers. A sufficient number will be added to the staff to present the petition to every community in the State before the meeting of the Legislature in 1931.

CHRISTIAN COUNCIL FORMED IN PHILIPPINES

The National Christian Council of the Philippine Islands, which has come into being this year, has elected Rev. E. K. Higdon, as its Executive Secretary on part time. Mr. Higdon who has been a missionary representing the Disciples of Christ, is now on his way to the United States. The new council includes in its membership the following organizations: The United Evangelical Church of the Philippine Islands, the Methodists, the Baptists, the Disciples, the Union Church of Manila, the W. C. T. U., the American Bible Society, the Philippine Council of Religious Education and Christian Alliance.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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My Conception of the Society of Friends

BY FREDERICK J. LIBBY

ALL of us who participated in the recent All Friends Conference at Oskaloosa were led to reflect, I trust, on the present and future of our beloved Society. The Conference seemed to me to dispose effectually of many long standing misapprehensions and prejudices. To me it made crystal clear both certain things that the Society will not do and on the other hand certain real possibilities.

1. The Society will *not* unite around a creed. As Levi Pennington pointed out, our experiences of Christ have been different and common honesty demands that no one should confess Christ in terms that are not real to him. Simon Peter, after some two and a half years of intimate association with Jesus, found in him the Son of God. For him to have professed such a conception of Jesus earlier would have been self-deception or worse.

Our intellectual beliefs about Christ are in constant flux as long as we are spiritually alive. That has been our common experience. God forbid that any of us should ever want to make out of the mature experience of a single saint a standard for measuring all Christians and then accept or reject one another on a basis that does not tally at all with the definite test which Jesus himself laid down: "I was an hungered and you gave me meat."

In the dark ages among the instruments of torture in common use there was a bed to which each victim was measured. Those that were too long were cut to fit the bed; those that were too short were stretched. The consciences of many of us were stretched and cut in our youth in the same arbitrary and unscriptural fashion. I am convinced that our future does not lie in this direction.

2. The Society will *not* settle upon one type of ministry, either with or without pastors. I discerned no tendency whatever to abandon the pastoral system; for it rests upon a deeply felt need. Spiritual starvation would in many Meetings probably follow the permanent loss of the pastor. The presence in a Meeting of gifted men and women with leisure—and the will—to devote themselves to the service of the Meeting is the only useful alternative to setting someone apart for the task.

This does not mean that I want a pastor. Some Meetings need only secretaries. Some need pastors and teachers. Some are so favored that they may require neither, although I confess that I have some doubt as to that. I have no doubt that some of our Philadelphia Meetings would be enriched if they were to confess frankly the spiritual barrenness of their coming together and if they sought some concerned Friend to come and settle among them and minister to their condition whether he had private means or would require financial aid to enable him to serve them.

3. The Society will *not* limit itself to one language. The Meetings for Worship at Oskaloosa, particularly those held in the Friends Church, were pentecostal alike in the variety of tongues spoken and the unity of the Spirit that was manifest. One Friend spoke crisply and the next with emotion and the next intoned; yet all were understood in the Spirit and each contributed to a well-rounded message. Every person present, though he were a Scythian or from beyond the Euphrates was able to hear the word of God in his own tongue. This richness of expression I for one deeply appreciated and I believe that it will and should continue.

Indeed, I am in hearty accord with each of these tendencies in Quakerism away from standardizing. I regard standardization of any sort as stultifying to the free working of the Holy Spirit in the sacred stuff that we call human personality.

Now we shall turn to the constructive side:

1. I am inclined to believe that we should be fundamentally a "fellowship." Rountree Gillett used this word the first evening of the Conference and it fired my imagination more than any conception of Quakerism that I know. A fellowship through Christ is exactly what the Disciples were. History shows their beliefs about Christ to have been as widely diversified as ours are. John and Thomas, James and Peter were widely separated in doctrine, yet they were one in their loyalty to Christ, and through Christ to one another. Christ used all of them to preach his kingdom.

Men recognized Christ's disciples in the early blessed days "because they loved one another." Love unites where creeds divide. A fellowship is warm and vital. It attracts like a magnet. If we meet as a fellowship in Christ, we can be true to our personal experience of him, whether as man or as God, or as both man and God, and each will contribute then what he knows of Christ to the riches of our corporate experience.

2. Friends are entrusted with the interpretation to the West of the mystery of inward silence. This tradition of the existence of a great spiritual law we have inherited from our forebears. We know that one must become inwardly silent and expectant if one would hear or see God. The Hindu mystic understands this law better than we do, but in the western world Friends have been almost unique until very recently in their consciousness of it.

This vastly important tradition must not be lost. The fear that the practice was being lost among Friends seems to have been at the bottom of much of the controversy over the pastoral system which really is a quite irrelevant matter. Indeed, it is to the pastors as trained spiritual leaders that we have a right to look for the continuance and better understanding of our practice.

At this point I want to pause and make it a part of this record that I personally never heard music until, at the age of nearly 40 years, I learnt how to become inwardly silent and expectant and then suddenly found rapturous harmonies and my soul enwrapped together in a world where no one else was. He that hath had this experience let him bear witness of its reality.

It was at about the same age or later than I first saw a tree. Since then I have seen and heard and tasted many of the sweet manifestations of God. Friends, whether with or without pastors, have the plain duty of practicing the presence of God that the whole world may know this primary spiritual experience.

3. Not only when we have entered alone into our chambers and shut the door have we become aware individually of undiscovered beauty in God; when collectively two or three of us

have waited expectantly upon God, again we have had an unexpected and surprising experience. We have found our spirits mingling into one spirit. We have seemed at least to find among us a spirit which could not be identified with any of us, sharing and ennobling our pleasant communion. The early disciples testified constantly to the same experience. It is precious to us. This practice, too, must be observed and witness borne to its reality. This is another of the privileges of the service of Friends.

4. Still a further consequence of habitually waiting upon God has been that experience known to early Friends as the Inner Light. I write the words with capitals because I conceive the experience to be identical with that known in the early church as the presence of the Holy Spirit. It is a vital and permanent part of Friends' testimony.

We have found ourselves one day, perhaps every day, at a fork in the road. We have been quite in the dark as to which direction we should take. We have waited upon God. Light has come. Our path has become clear.

This has been the constant experience of those who practice God's presence. Jesus himself bore witness, "Seek, and ye will find." This fact of divine guidance is one of the A, B, C's of wise spiritual living.

5. Men and women who, singly and corporately, wait upon God are by that very fact exposing themselves adventurously, to a holy contagion. Their eyes are bound to be opened. Whether they like it or not, their ears are going to be unstopped. They will begin to hear the pitiful cries of the oppressed where before they heard nothing. They will see intolerable wrong and injustice in the familiar. Their comfort and ease will depart from them. Like the prophets, they will be driven forth to testify by word and deed of things that they have seen and heard.

Pioneers, pioneers in human engineering, much of the time far ahead of their generation, sometimes misunderstood and therefore persecuted, sometimes cast down but never destroyed, filled always with peace and a supernal joy, members of the fellowship in Christ are bound to receive, not only guidance, but surprising strength. They will remove mountains. They will stop the mouths of lions. They will build upon stone a wonderfully fair structure, a "house not made with hands eternal in the Heavens."

Human slavery in all its forms, prisons that maim and cripple souls, relationships between men and women that demean and deaden, pagan war—these and other evils of our time are bound to be revealed to us quite pitilessly in the white light of God's presence. Then woe to us Quakers if we go not forth to deliver our brothers and sisters from their chains.

There come to us also in the same sweet presence visions that thrill and hold us. It is in contrast with them that we recognize sin as sin and cannot thereafter remain comfortable while the sin persists. It is our visions that save and strengthen us. With the spell of our visions upon us, we are able to cure the epileptic and demoniac and to wrap them about with our fellowship in Christ.

Speaking very plainly, I conceive the Religious Society of Friends as ideally a fellowship in Christ. Within this warm fellowship many tongues may be spoken and yet the fellowship remains one in spirit, enriched by the variety of experience among its members. Whether with or without pastors, the branches of this fellowship are bound to practice waiting expectantly upon God, both individually and corporately, seeking light and strength. He will teach them to know good from evil, for he will open their eyes. The vision that they will then see will take possession of them and they will both singly and as groups extend the mantle of their fellowship until it enfolds humanity.

September 12, 1929.

Applying Christian Principles

Addresses by Thomas E. Jones and Wilbur K. Thomas

(Report of All-American Friends Conference Continued from Last Week)

THOMAS E. JONES

Under the general topic, "Application of Christian Principles to Present Day Conditions," President Thomas E. Jones of Fisk University took as his subject, "Friends and the Negro in American Life." As an introduction to a discussion of his particular topic, the speaker gave a graphic portrayal of American Quakerism as he saw it in 1916 traveling about as Young Friends Secretary of the Five Years Meeting and then of the general response to the crisis presented at the opening of the war in 1917. He showed how Friends met the emergency of their peace testimony in a constructive service of good will and reconciliation. He urged that the same kind of response is needed today in the cause of human relations as it relates to the Negro. May the same unifying, fundamental principle of Quakerism give us incentive and motive power today.

The race problem as produced by the Negro in American life was presented in its delicacy and complexity: the lack of equality of opportunity; the barrier of prejudice and justice; economic distress; lack of adequate educational facilities, etc. These general phases of the situation were amply illustrated both by incidents related by the speaker and by facts and figures presented from authentic sources. Friends were admonished that not by might may these difficult problems be helpfully approached, but by the everlasting power of good will and love. Some practical suggestions were offered for acquainting ourselves with the situation and helping us to meet it.

WILBUR K. THOMAS

The first requisite for applying Christian principles in the world about us is that the spirit of Christ must thoroughly dominate our life and thought. What visible evidence are we giving of Christ through our lives, which constitute the only bible that most people read? Apparently more people are concerned with theology and the future life than in bringing the kingdom of God upon earth. The chief concern of many seems to be that of getting a bigger automobile that will go faster. When Jesus was asked for evidence of his Messiahship he said, say that you saw the blind see, the lame walk, the sick healed, the poor cared for. That's how we are to prove Christ today. That's why the work of the American Friends Service Committee has appealed so strongly to the world, giving its own evidence of the power of Christ in the life.

Several questions were briefly presented as opportunities for giving continued visible evidence of the spirit of Christ. Among conditions mentioned were: the autocratic rule of the coal and iron police in Pennsylvania and the general situation in the coal fields; race conditions, involving the sanctity of Negro women, our attitude toward Orientals among us involved in the Alien Immigration Act; political conditions, particularly in two States, Pennsylvania and Indiana, in which Friends are numerous; prohibition enforcement—too many of us are still regarding the stills in our communities; our relations with other countries; the general industrial situation as illustrated by the strike at Pas-

saic, New Jersey. Who visited the strikers and went to prison for it? Not Friends. Christ's test of the last judgment was given in conclusion as the true measure of our religion.

FIRST FORUM

A. WARD APPLEGATE, *Presiding*

Preliminary to the forum discussion, Elizabeth Marsh, Secretary of the Board of Young Friends Activities of the Five Years Meeting, brought to the group the message and findings of the Young Friends General Conference that had just been held at Earlham College. (For these documents, see Young Friends' number of THE AMERICAN FRIEND for September 5.) The greetings and concerns thus presented deeply impressed the All-Friends Conference.

ROUNTREE GILLETT (Lon.): I wish to express my deep appreciation, in which I am sure I speak for the other Friends from across the water, for the splendid report and findings of the Young Friends Conference. The profound convictions expressed therein may lead these young Friends to suffering in the future, but I wish to say to them, "We are behind you heart and soul, and will uphold you by our prayers."

SUSIE MEEK FRAZIER (Ok.-Kan.): We are missionaries among the Kickapoo Indians. We have our share of the hot spots alluded to in the findings of the Young Friends Conference, and we say amen to all the findings. It would be a great strength to us when we say to the Indians that the Quakers have sent us, if we could feel that these Quakers were a single group instead of a series of groups. We ought to have a real vision not only of the needs in our own field, but in all the fields, Negroes, Indians, factories, coal fields and all the others. What shall we say of the poor whites? At first we tried to help them, too, but were compelled to confine our work to the Indians. The food allowance for some of these families is only 15 cents a day—corn bread and molasses. No wonder that they are undernourished. We need to learn how to spend our money, so as to have more to give to those who are in need. And we need to learn how to overcome the superiority complex. It can be done. There are people in this room who have done it. If we still have that complex, let us get down on our knees when we get home and seek deliverance from it.

MURRAY S. KENWORTHY (Ind.): The Y. M. C. A. sent a man South to a conference at which were representatives from forty Southern cities. He asked whether there are any qualities in which the colored man is equal to or superior to the white man. The discussion which followed resulted in the naming of five qualities in which the Negro excels. These are music, oratory, fidelity, patience and generosity. The last is equivalent to absence of the spirit of vengeance. Compare the psalms of vengeance with the Negro spirituals. There is no vengeance in them. This nonvengeful temper may change, as was suggested in T. E. Jones' address last night. What about the Russians, of whom Americans are apt to think as awful reds? When we were distributing food for the Russian children in famine times, the men who transported the flour and milk and fats kept their word that the food should be only for the children, and it was stored in warehouses for them. Stealing from these was negligible. The wild Kirghiz of the steppes came in and demanded to see the food. It was shown them. They examined it and then said that because it was given for the children by the kindness of the Americans, it should be kept for the children, and the wild tribesmen went away and did not touch the stores. The work of love is understood even by the fiercest. We saw the soldiers of the atheist Soviet government rifle the churches of their jewels to be sold to purchase food for the starving, after the church officials had refused to do it. They said the church does not care, but we do and must care as followers of Christ.

WILLIAM J. SAYERS (Ind.): I want to bring a message to this Conference from a man long since dead. (Then read the quotation from Shakespeare's "Merchant of Venice" beginning, "Hath not a Jew eyes?") We must look on all mankind as brothers, and treat them as brothers should be treated.

ANNA J. BRANSON (Phil.): There are four concrete things for Friends to observe in their relations with the Negro: (1) We should all do everything we can to stop lynching. (2) We should insist on the same justice in the courts for white and black. (3) We should insist on ordinary education for all, and the chance to go further in education for all who are qualified, white and black alike. (4) Every Friend should see that every member of his monthly meeting knows the facts about the Negro, and that he is up-to-date in his information.

CLARA I. COX (N. C.): I wish to give a note of encouragement and hope. We have a large Negro population in North Carolina, and we have a real concern to do our part for them. North Carolina is spending more for Negro education now than the State spent for all education fifteen years ago. The percentage of Negroes in prisons is constantly decreasing and that of whites increasing as the Negro is becoming better educated. Our Quaker efforts to help the Negro are leavening the whole lump in the State. I am frequently asked to address audiences on the subject. We have segregated schools, which may be a blessing, but which are not an unmixed blessing. We try to do all of our work in the spirit of Jesus Christ.

DILLWYN STRATTON (Can.): The Golden Rule is the key to success in all our dealings with the Negro. It is not enough to talk to them; one must live among them.

A. GERTRUDE JACOB (N. Y.): We must follow the example of Jesus in our dealings with the Negro, and look beneath the skin. Negroes ought to have equality of opportunity. There is danger in the non-segregated school. When Negroes and whites are together, there is danger of the results of sex-attraction, with intermarriage, which brings distressing consequences. Colored people are more happy among colored people, and whites among whites. Real help comes to those who give help in our relations with any other race. During our work in France we were asked, "Why are you here?" The answer was, "Because we believe in service." After a pause, the French questioner replied, "You have the better way. The pope does not do things like that."

MARION SMITH (Ala.): The world is governed by natural as well as by spiritual laws. Violate them and you suffer the consequences. The things of nature belong to all of us, but they are not in our possession. A few people have a much larger share of the world's wealth than they deserve. Land tenure is world wide—there are so many phases to this thing that I hardly know where to start to get through in five minutes. (The chairman informed him that his five minutes were nearly gone.) This is a religious concern of mine. I have studied this subject for forty years, and have come 1,300 miles to relieve my mind. (Here he subsided.)

WILLARD O. TRUEBLOOD: We have some of the "hot spots" of interracial relations on the Pacific coast, with our Chinese, Japanese, Mexicans, etc. One trouble is that we do not go to work right where we are on some of these questions. We are trying to do a real work for the Mexicans in Whittier. While we have two Mexican meetings, we have Mexican children with us in our Sunday school. And when the Mexican minister comes into our meeting he always gets an enthusiastic greeting. We have Negroes and other races in our meeting, and we shall have a Mexican girl in our home the coming year. Very little things may have a profound impression on us. We were treated courteously by a policeman in St. Joe, Missouri, and we love that town. In Santa Clara, California, a policeman treated us discourteously, and we never want to go there again.

SECOND FORUM

ARTHUR C. JACKSON, *Presiding*

C. WILFRED CONARD (Phil.): The state of affairs in regard to the Coal and

Iron Police in Pennsylvania has been improved somewhat by legislation, the initiative in which was taken by Friends.

EDWARD THOMAS (N. Y.): We cannot be too sure we know the answer to economic and labor questions. One of the big problems is the labor turnover. In one industry the employment of the right kind of welfare secretary reduced the annual turnover from 240 per cent to 12 per cent. Managers of genuine humanity have sometimes as little as one-twentieth as many men to hire to keep their plants running as some others. But there is no one remedy for the labor problems.

ELBERT RUSSELL (N. C.): It is hard for us to sympathize with labor, for we are mostly farmer folk, or have been; and conditions have changed greatly in the past twenty years. Benjamin Franklin held that if a man were industrious and frugal he could become rich. But that was in the day of vast unappropriated natural resources. Land is now in the hands of others, and the man who is a hand worker can make a living only if somebody will give him a job and provide a place for a home. For the most part this is profitable for the employer now, but there may come a time when this will not be the case. When I was young I learned shoemaking from a man who was independent and free to go and come as he would. His son is working in a factory where his job is in the power of someone else. Men once had and they now desire security and independence. In too many cases a man can exercise his liberty now only on the sufferance of a landlord or employer. In one place, practically owned by a big corporation, the representative of this corporation said, "If the preacher gets 'funny' we fire him. The church hires him, but we fire him." Jefferson says, "Nobody is good enough or wise enough to govern another's conscience." But present-day conditions give far too much power to do this into the hands of employers, who are usually less tyrannical than they might be. Harriet Beecher Stowe gave Uncle Tom three good masters, and only one Legree. But every master was a potential Legree. Labor wants a share at least in determining its conditions.

PASSMORE ELKINTON (Phil.): We ought to study how to reduce surplus labor, either by reducing the population in any given section or by increasing the amount of labor. (This matter of reducing surplus labor was ably illustrated by an array of figures.)

ALVANO GODDARD (Mass.): A strike of 30,000 men in a New England textile city continued twenty-five weeks. The sympathy of the town was with the strikers. The mill owners contributed to the relief funds. The Federal Council of Churches investigated. There had been a 10 per cent cut in wages. It was found that salaried men had not been cut, and only two out of twenty-eight were willing to accept the cut themselves as a basis of settlement.

ELWOOD C. PERISHO (N. C.): The two stone walls which must be broken down to effect better things in this field are prejudice and ignorance.

LLOYD BALDERSTON (Phil.): Isn't most of our effort to better the economic condition simply patching up the old furnace which will blow up sooner or later anyway? We must replace the profit motive in business with the service motive. Two per cent of the population of the United States possesses the vast majority of our wealth. Our present system has outlived its usefulness. Formerly there was a real relationship between service and reward, but that is not true now. No man can render service which is worth $10,000,000 a year, nor $1,000,000 a year. But there are incomes like that. Let's find a way to replace the old system with a new and better one based on actual service.

CLARENCE E. PICKETT (Phil.): The students in the labor college with which our Friend A. J. Muste is associated are so hostile to the church as it is today that he does not dare to let them know that he has a Bible, I am informed. We must show the labor world that we really do care.

SYLVESTER JONES (West.): There is the ultimate and the immediate in the labor situation. We should all be vitally interested in the price of sugar if we knew the conditions under which the sugar beets are raised by Mexican labor in the West and cane is raised in Cuba. We revere the memory of Woolman, who gave each slave who did any service for him some sort of compensation so that he might not be using slave labor. But I cannot add a cent a pound to the price of the sugar I buy and expect it to get back to those who have worked too hard or for too little compensation. How can I discharge my ultimate duty to the ones who labor? They suffer.

LINNEUS MCCRACKEN (Ia.): There is an old saying, "Let men be good and governments cannot be bad." But men with the best of intentions may do a great deal of harm. The greatest labor difficulty is unemployment. The chief cause of unemployment is business cycles. And the business cycle is due to an outlaw in the business world, the unstable dollar. We have unchanging standards for the measurement of length, weight, area, volume, etc., but the dollar fluctuates in value. There are various ways in which we are stabilizing the value of the dollar, and we shall some day have it about as stable as the yard. Then cyclical unemployment will end. The Federal Reserve Board is a great factor in the stabilizing of the dollar. There is another form of unemployment which we ought to recognize and that is the technological. The throwing out of employment of many workers by the introduction of machinery is a thing that we perhaps cannot avoid; but at least those of us who are employers of labor who will be thus affected ought to introduce machinery into our plants gradually enough so that the laborers can have time to make adjustments and have the minimum of suffering as a result of the change to machine production. The great labor turnover is due in large part to the old hardboiled foreman who hires them and fires them as he pleases. A Westinghouse plant hired 4,800 a year in order to keep 1,200 on the job. They employed a social welfare worker in 1918, and have reduced their labor turnover from 400 per cent to 50 per cent. We should lead our students to study goodwill work in industry. The labor question calls for intelligence quite as much as it does for fervor. Christ was intelligent.

WARD APPLEGATE (Wes.): While we are waiting for a prophet to stabilize the dollar, there are some things that can be done by legislation. Unemployment insurance is one of these things. Let us study this and other things, that we may be able to spread intelligence. When the Child Labor amendment came up, many of us were not intelligent on the subject, and were fooled into an attitude which we did not really favor. When a mining company owns the business, the land, the stores, the houses and all that, they make of the miners industrial slaves or something very near it.

ARTHUR C. JACKSON (Phil.): The Business Problems group of the Social Order Committee of Philadelphia Yearly Meeting are making extensive investigations of profit sharing, labor turn-over and all that sort of thing. The putting of people into the right jobs is one of the matters of great importance in all this labor problem.

FORUM SUMMARY

The matters considered were race relations and industrial problems. It was shown that real progress is being made in the South toward appreciation of the true value of the Negro in American life. We must seek to find and appreciate the best in all men of whatever race or color.

The query from the Orient, "What has Christianity done to improve your social and industrial conditions?" was forcibly called to our attention. The approach to those less favored than ourselves on the plane of our common humanity with no trace of condescension was warmly commended. Giving ourselves in service to others is an outworking of the religious motive. Let us not by our individual mistakes give a bad name to our group.

The abuses due to the coal and iron police in Pennsylvania have been reduced by legislation initiated by Friends. The

evil of heavy labor turnover, largely due to unsympathetic foremen, was considered. This has been much reduced in certain cases by the work of directors of personnel who study each case which comes up. These directors reduce the number of square pegs put into round holes. The loss of independence on the part of the worker in consequence of changed conditions was considered and we were urged to take a more sympathetic attitude toward the labor movement. Wage cuts often do not affect the higher paid employes.

Present-day effort is largely an effort to repair social machinery which is already outworn. We should face the necessity of eventually replacing it with a new order in which the service motive replaces profit. We were reminded of John Woolman's tenderness in regard to using products of slave labor and attention was called to the hard conditions of the sugar workers in Cuba and elsewhere. We should consider whether it is possible by legislation to compel great employers to stabilize their businesses.

Pursuing the Quest for Peace

Addresses by Hannah C. Hull and Levi T. Pennington

HANNAH CLOTHIER HULL

For the prevention of war circumstances were never more favorable than now, both in the machinery available and in the force of public opinion. Yet despite these favorable conditions rumors of war persist. Having recently returned from rather extensive observations abroad, I can not but be impressed by the wide extent of military preparations. There seems to be a loss of confidence in the preparations for peace. Military displays are everywhere taken for granted. While setting up the machinery for peace on one hand governments are preparing for war on the other.

We should remember, however, that the forces of progress are not exerted by governments, but by public opinion. Governments may scoff at peace programs, but their attitude promptly changes when public sentiment compels attention and action. In turn, informal conferences of unofficial groups have a great influence in educating public opinion. Friends along with others were caught unprepared for the thought of war in 1914. We must not be so caught again. We must be alert today, not trusting too much to machinery.

What would we do should war break out tomorrow? Alternative service and relief work are not enough. The only *real* service for peace during the war years was done by the conscientious objectors who repudiated war. We have not gone far enough toward solving the problem of effective citizenship during war. If the Christian churches would refuse to countenance war, it would be impossible. Friends have the responsibility for helping bring them to this position. We ourselves need the unity of peace in a common vision which will send us out on new adventures of goodwill.

LEVI T. PENNINGTON

Is the Quaker attitude toward peace a matter of reason or faith? How may we meet the question of military training in the United States? How can we indoctrinate our young people on the question? In case of war we are forced to help in some details which are part of our ordinary life. Where shall we draw the line? What are our best publicity channels for spreading the peace idea? These are a few of the practical and pertinent questions that face us.

The fundamental task of the Christian church is to get people into touch with the living God. This is primary. Among the essential auxiliary tasks of the church is that of bringing peace. Civilization will destroy war or war will destroy civilization.

A good many people hold that the world is growing worse and that according to prophecy war must come. If this is true, we can at least stay the downward trend and make life more livable. If it is not true, we can accelerate the upward movement for righteousness. Slavery, liquor drinking and many institutions and practices now outlawed were at one time all defended by Bible quotations. You don't have to change human nature much to abolish war. Witness the abolishment of the practice of dueling and of the institution of slavery. And what about prophecy? We might recall that the destruction of Nineveh was definitely prophesied, yet it did not come to pass. Let us have full confidence that in working for peace we are doing the will of God.

A threefold task confronts us: (1) Intellectual—getting facts before people and getting them to think about those facts. Already our rising generation wants to forget about war, but unhappy as those memories are we must not let the world forget. Reason and the humanitarian, economic and moral arguments against war should be vigorously used. (2) Emotional—decisions are not often made solely on the basis of intellect. We must appeal to the heart as well as the mind. We must make people *feel* right as well as *think* right. We must stress the volitional—the will to peace. The religious sanction should be stressed. War is antagonistic to the spirit of Christ as judged by the nature of his ministry and the force of his example. (3) Personal demonstration—we must continually give examples of peace in our Friendly life and service, individually and as a group.

FIRST FORUM ON PEACE

ANNA B. GRISCOM, *Presiding*

At this session greetings to the Conference were presented in a cablegram from Friends in Australia and in messages from Ram Allah Monthly Meeting in Palestine, from the Eastern Young Friends Conference held at Providence, R. I., and from North Carolina Young Friends Conference held at Guilford College.

Prior to discussion of the topic, Hollingsworth Wood again expressed the concern lest Friends were too rigid in their attitudes and not sufficiently tender of each other's opinions. He referred particularly to references which had been made to the pastoral system. No one could question the fact that throughout the Conference Hollingsworth himself gave a fine demonstration of the tenderness for which he appealed. He proved a true blender of Friendly spirits.

MARIA SCATTERGOOD (Phil.): Childhood is the strategic time for doing peace work. (She called attention to what peace workers are doing in the Pennsylvania schools, giving a brief explanation of their work.)

WALTER C. WOODWARD (Ind.): Before we enter into a discussion of programs and methods, I wish to plead briefly for a more thorough understanding of the underlying principle of peace. Occasionally letters come to me as editor, deprecating the amount of space which we give to the question. The attitude is that peace is merely one of Friends testimonies and that we can take it or leave it alone and still be good Friends. While co-operating heartily with other peace organizations, we must ourselves make a distinction between peace as a policy and peace as a fundamental principle. We must understand that our peace testimony rests in our very conviction of the personality of God and in the personality of man as his holy temple. The speakers last evening stressed the importance of preparing our youth for peace. Bring-

ing to them this fundamental conception is the best preparation that we can give them. Out of this should grow all of our religious service. It should be the basis of our evangelization. Thus interpreted our work for peace becomes more than an auxiliary task. It is at the very heart of our Christian message.

JOHN WILLIAM GRAHAM (Lond.): Future world peace depends very largely upon the relations between England and the United States. England owes much to America in the development of the Kellogg Peace Pact. Nevertheless, English feeling toward this country is not all that it should be. I call attention to a recent article by Benjamin Gerig, an American Friend now studying at Geneva, in which he says that war between England and America is inevitable *unless* the two countries can adjust their economic relations. He suggests that the only alternative is to be found in the establishment of a world commonwealth. That is a remote settlement at best. If commerce is free, unchecked by governmental limitations, a peaceful settlement is possible. Your tariff policy is the one great stumbling block to international peace. It leads to economic imperialism and economic imperialism means war. The principle of the protective tariff is based first, upon an economic fallacy and in the second place it is unkind and unfair. (The speaker also referred briefly to the question of the reparations settlement as seen by the English people.)

GEORGE SCHERER (West.): I wish to speak to the problem of military training in our state universities. When they ask it, young Friend students are generally given exemption, but not many ask. I appeal for support and sympathy from the home meetings and from Friends generally. Pressure should be brought to bear upon university authorities to make military training voluntary.

WILLIAM B. HARVEY (Phil.): So long as young Friends take the training without protest it is much harder to get any action on the universities. We must urge our young people to refuse the training.

LLOYD BALDERSTON (Phil.): I have great unity with the remarks made by John William Graham and wish to assure him that this group of Friends is in agreement with him.

WILLIAM J. SAYERS (Ind.): Relative to the situation in Indiana universities as broached by George Scherer: we should make our stand for religious liberty. Our Yearly Meetings should appoint a group of members to make a test case and follow it through with the university authorities.

DR. NATHAN THORNE (Phil.): As regards compulsory military training in land grant colleges and universities, I approve William Sayers' suggestion. There is another question to which we should give attention—that of citizenship as raised by the Schwimmer case. Citizenship has been refused to one of our own number, a daughter of John T. Dorland, to whom appreciative reference has been made in this Conference. I recommend that our Yearly Meetings make protest to the President and to the Attorney-General. Hannah C. Hull told us last night that the only contribution made to peace during war time was that made by the conscientious objectors. I would like to add to them those teachers in our public schools, such as Mary McDowell and Rachel Du Bois, who gave up their positions for conscience sake.

PAULINE HOLME (Balt.): Friends should have consideration for conscientious objectors outside the Society of Friends. Their position is more difficult than ours and we should make their cause our cause.

FRED J. LIBBY (Wash. D. C.): Two great objectives are before us: (1) Educate our children for peace. (2) Stave off war until they grow up. Failure means the cemetery of civilization. We should keep our eye on the next session of Congress, before which three important national questions will come: (1) Our entry into the World Court. (2) Reduction of naval armaments. (3) Universal conscription. Regarding the latter, it is bad psychology on general principles to stress universal conscription which diverts public thought from peace to war, more particularly the Wainright Bill which is proposed does not as a matter of fact conscript either capital or labor. The deception in the bill makes it dangerous.

SECOND FORUM ON PEACE

O. EDWARD JANNEY, *Presiding*

HOWARD W. ELKINTON (Phil.): (Expressed a sense of revulsion from war stories, war pictures and everything pertaining to the war. Personal responsibility was emphasized for doing the thing at hand for peace, whatever it may be.)

LIEUETTA RUSSELL (N. C.): (Referred to reports which come to the effect that Germany is rapidly recovering and in fact never was so badly off as pictured. A personal instance was given in refutation. The fine, wholesome influence of a German girl in Duke University in interpreting the best of German life and character was vividly portrayed.)

Dr. B. F. ANDREWS (West.): What should be our attitude as Friends toward a relic of the war—daylight saving? ("I like it" came from two or three in the audience.)

DR. H. MICHENER (Kan.): We are told that the world has four billion people, that it can support six and that there will be eight billion within a certain period. Isn't it better to kill 'em off gradually through an occasional war than to allow the world to become overpopulated to the point of starvation? (Evidently the Conference didn't take the question seriously—at least nobody replied.)

EDWARD THOMAS (N. Y.): We must make peace as graphic, as alluring, as moving as war has been made. We need to fire the peace imagination. When in Mexico recently, we discovered a youth movement that has come to George Fox principles out of the Mexican civil war as they came out of civil war in England in the Seventeenth Century.

HORACE E. COLEMAN (West.): The Japanese do not feel that the Japanese exclusion question has been settled. Are we doing what we can to bring revision? Your representatives in Congress passed that bill. Get action on them. Mrs. Coleman and I are planning to give ourselves to the cause of good will between Japan and the United States. It is our purpose to bring students and teachers from Japan for study and travel in this country not only to learn of us, but to teach us of the best in Japan.

ALVIN T. COATE (West.): Our discussion group has asked me to tell briefly what can be done in local communities to create better international understanding. In Indianapolis we have been able to do a great deal through the work of our Council on International Relations which functions in co-operation with the National Council for the Prevention of War. Our open forum meetings have been very successful and our Institute on International Relations conducted this last spring was outstanding in its influence. All this grew out of a concern arising from the local Friends meeting and the influence of the work has extended throughout the state.

HENRY J. CADBURY (Phil.): Our major problem of procedure has to do with where we should direct our limited capital and personnel. We must stress the religious motive, but the simple preaching of the gospel does not prevent war. During the war pious, religious people were rabid militarists. We must preach that the true gospel renounces war and all its accessories. While we must stop the next war, it is our duty to take away the occasion of war. Beyond the will to peace must be the willingness to pay the price of peace in giving up the advantages of nation and class.

ROUNTREE GILLETT (Lond.): Work in England for peace has made great progress within recent years. In our last election more pacifists were elected to Parliament than ever before. Arthur Ponsonby, who conducted the war-resisters' movement, is now in the government. The first Quaker woman pacifist is now in Parliament. A look over a long period shows a tremendous advance for peace. Remarkable audiences gather to hear the question of peace discussed. We have

extended peace beyond the religious into the political world. The church must come to see that when man shoots a brother man he puts a bullet into Christ.

PHILIP FRAZIER (Ok.-Kan.): I speak as a soldier in the last war who was fooled by the churches of Christ in America. I ask a sympathetic approach to the American Legion boys who may be influenced to work for peace.

JOHN T. CHAPPELL (Ind.): The world needs to be made acquainted with the Prince of Peace. (Tells of individual work among school boys.)

LINNEUS MCCRACKEN (Iowa): The greatest cause of war is an inferior superiority and a resulting exploitation of the weak.

EMMA L. HIGGINS (Phil.): What kind of disarmament does Quakerism demand? That each individual disarm himself of all animosity, fear, greed, envy; all organizations must show the spirit of love. We must arm with the fruits of the spirit.

FRED J. LIBBY (Wash. D. C.): The method of this Conference is the method of securing peace among the nations. The same thing is going on at Geneva where traditional enemies are sitting around the council table day after day. Conference and discussion are the processes of peace and show the way of Christ.

FORUM SUMMARY

Back of programs and methods of peace must be a renewed realization that with Friends, peace is an eternal principle rather than a mere policy—a principle centering in our conception of the personality of God and in human personality as the temple of the divine.

Several problems were presented having to do with international understanding and with ways of helping to achieve it. We Americans were reminded that tariffs and reparations play a vital part in European sentiment toward us and that we must not only have the will to peace but the willingness to pay the price of peace.

The question of compulsory military training in our state universities was the subject of much concern, and the fact that several young Friends accept it without protest. While seeking its abolishment we should seek to enlighten the conscience of our young people on the subject. It involves the principle of religious liberty, as well as that of peace.

Another subject to claim eager attention was that of the Japanese Exclusion Act, unchristian and inexpedient. Friends were urged to exert personal influence upon their representatives in Congress toward securing its repeal.

Emphasis was placed upon the necessity of training our children in home and school in peace principles, on the one hand, while we labor diligently to stave off war, on the other hand, until they grow up. Helpful ways of approach to both problems were suggested.

We must make peace as graphic and alluring as war has been made. The peace imagination of our young people must be fired.

While Friends must try to stop the next war it is our special duty to take away the occasion of war. One of the greatest causes of war is found in an unchristian feeling of superiority and the consequent tendency to exploit the weak.

If we would be true workers for peace we must as individuals disarm ourselves of all animosity, fear, greed and envy and arm ourselves with the fruits of the spirit. The friendly method of conference and fellowship is the method of securing peace among the nations.

Concerning Worship and Ministry

Addresses by Agnes L. Tierney and Willard O. Trueblood

AT THE beginning of the evening session a beautiful and impressive letter to the Conference from Gilbert and Minnie Bowles of Japan was listened to with great appreciation.

AGNES L. TIERNEY

Early Christian worship grew out of worship as found in the Jewish synagogue. No break between the two was made for a time, the early Christians attending both the temple worship and their own meetings. Agnes Tierney traced the history of the establishment of distinctive Christian worship. Not until toward the close of the second century were special buildings provided. The order of the synagogue was followed until pagan rituals were gradually assimilated leading toward the elaborate ritual of the medieval church. From this Protestants broke away partially, but the distinct break was made by Fox and the early Friends.

Fox's ideals of the spiritual church and worship were sketched. He was not the founder of the distinctive meeting based on silence, though he was in sympathy with it. The speaker gave a resume of descriptions and interpretations of the historic, open Friends meeting. She held that a short message is often much more effective than a long sermon. Previous preparation was not deprecated. When the mind and heart are well stored with truth they will render treasures when needed.

Agnes Tierney told how she grew up in a community in which all three branches had meetinghouses. Her childhood friends were from all three groups. From the Five Years Meeting group she found a contribution of fervor and intensity and of love and consideration in the home; from the General Conference group an intelligent interest in world problems; from the Conservative group an extraordinary integrity of soul and a will to follow the leading of the spirit. A debt to all was acknowledged. Each has a contribution to make to the others.

WILLARD O. TRUEBLOOD

Following the example of Agnes Tierney, Willard Trueblood gave his personal setting. His mother was a Hicksite, his father a Conservative and he knew no difference between the groups. He grew to manhood loving and appreciating both groups and now for years has been associated with the so-called progressive Friends of the Five Years Meeting.

What is worship? What does one do when one worships? Are there higher and lower levels to be found? Various definitions by religious leaders were given. Worship should have two directions: it should be Godward and manward, involving both faith and works. The outstanding features of the worship life of Christ were portrayed. There can be worship of a sort without ministry, but there can be no ministry without worship. It was the ministry of Jesus in various aspects that attracted the people to him—thus he taught them.

Qualifications for the ministry were named as (1) sensitiveness to the spirit of truth; (2) ability to give expression to the truth perceived; (3) a forceful, sincere, helpful personality.

What shall we preach? Our preaching should include teaching, warning, comfort, hope. There must be the vision of service.

What makes a Friends meeting? It is found not in silence nor in a program, but in a Person and in persons—in a living communion with Christ. The speaker showed vividly the inclusiveness and helpfulness of a true Friends meeting involving silence, music, ministry, testimony and prayer, all tending to inspire and motivate life.

FORUM ON WORSHIP AND MINISTRY

WALTER C. WOODWARD, *Presiding*

LLOYD BALDERSTON (Phil.): The Quaker theory of ministry is that in a meeting for worship the spirit enfolding the group becomes the source out of which emerges the ministry needed.

HAROLD CHANCE (New Eng.): When in attendance some years ago upon a meeting for worship in London, I received a revelation as to the possibilities of such a meeting. Later I enjoyed the same type in Boston. Then I went to lead a pastoral meeting at Lynn, Massachusetts, where we have experimented with different types of worship. I have come to believe that there is room for various kinds of meetings—in fact, we may have both types in the same meeting.

MURRAY S. KENWORTHY (West.): Some years ago I went to the Irving Street Meeting in Washington as its first pastor. Friends there have adapted themselves to conditions, recognizing the obligations to visitors as well as to themselves. They have an open period in the meeting followed by preaching.

ALVANO GODDARD (New Eng.): I would combine the features of both types of meetings but would reverse the order, beginning with hymn, Bible or congregational reading, etc., leading into the open period of worship.

C. H. SEAMANS (Cal.): I have been greatly pleased with the unity of spirit found in this Conference. Kindness begets kindness and understanding. We get from others what we give to them. Others are rendering service as well as we are. Let us not get intoxicated over the perfection of our own ways of doing things. (In that deft way common to Californians the speaker turned his remarks into a favorable notice of the Golden State.)

LEVI T. PENNINGTON (Ore.): Two supreme purposes should dominate us: (1) to know God—and Christ; (2) to represent him properly to the world. We should preach the Christ we know and not the Christ some one else has told us of. No one is seeking truth who is evading Jesus Christ. Some know him only as a perfect example as a man, and they should not preach him otherwise; but we who see him as God revealing himself to man have the responsibility of so preaching him. In the second place, I don't like the expression, "a meeting on the basis of silence." We might just as well speak of a meeting on the basis of noise. Our meetings should be held on a basis of the spirit of God. I think that eastern Friends hardly appreciate the extent of opportunity for expression given in western meetings. I am glad for our growing periods of silence.

GURNEY BINFORD (Japan): (A striking experience in an interior Japanese town was related, showing how a capable young Japanese man was led into the Christian experience through attendance upon a small Friends meeting in which silence had a large part.) We have proved to our own satisfaction in Japan the fruition of a meeting which is invariably opened with the words, "Be still and know that I am God." There is such a thing as Quaker pedagogy in the making of a Quaker. The process may be long or it may be short.

MAX I. REICH (Phil.): I speak from the standpoint of one who has come in from the outside. There is a tremendous difference between worship and ministry and that explains the contradictory voices we have been hearing. Worship is a Godward exercise, ministry is manward. In its essence worship is essentially silent—the fullness of the heart in the presence of God. I fear we seldom reach the experience of real worship in our meetings. Ministry is also very important and should not be pitted against worship. In reply to the criticism just made by Levi Pennington, I suggest this expression: "a meeting upon the basis of waiting upon God."

ELLISON R. PURDY (Ia.): I always felt that my ministry *was* worship. I laid my message upon the altar as incense to my Heavenly Father. Never in all my forty-four years of ministry have I failed of a message or of eagerness to give it. Three-fourths of our meetings have pastors. Formerly their tendency was to drift away from Friendly principles, now they are drifting back to them. It's the *spirit* in the meetings that counts—the life and power. We have a responsibility for mutual helpfulness according to our resources. I wish to say frankly to you Friends who criticize the employment of pastors that you are making it hard for us rather than helping us. You create uncertainty and unrest in the minds of our young people which make them hesitate to go on in the ministry and in the active work of the church. I don't care a snap for the pastoral system as such, but I do care tremendously for the kingdom of God and its extension.

JAMES PENNELL (Phil.): May I say humbly as a member of a small Philadelphia meeting that we are not here to judge or to criticize, but to learn where we have failed. Let us forget where we are from and join in a spirit of mutual helpfulness.

FRED J. LIBBY (Wash., D. C.): For fifteen years I was a pastor in the Congregational Church. I have thus known both types of meetings. Pastor or non-pastor is not the question, but it is this: Do we believe in the importance of silence for tuning our souls with the divine? Other denominations are growingly appreciative of the use of silence. An attitude of expectant waiting is essential to God's speaking to us.

DILLWYN STRATTON (Can.): I would emphasize the importance of preparation for worship, whether silent or otherwise. We are not here to garnish anything, but to hear the truth.

WILLIAM GILMORE (Ia.): Adoration is the heart of worship.

HENRY M. HAVILAND (N. Y.): Silence is not an end in itself. The question is this: What is in the silence and what comes out of it?

AGNES L. TIERNEY (Phil.): May I emphasize what James Pennell has said. We have come here in love and sympathy, not to impose anything on you out here. Perhaps you have difficulty in understanding us as you think we have in understanding you. We would emphasize the spiritual law of which Fred Libby has spoken.

WILLIAM WILLSON (Can.): The question comes to me not only how we worship on Sunday, but what are we doing through the week. I have known all three meetings and have found good in all of them. It is the spirit and not the system which counts.

J. PASSMORE ELKINTON (Phil.): May I speak a word at the conclusion of this hour regarding the future? We have been having a very rich experience here in this Conference. Shall we perhaps have a reunion some ten years hence? What should we be doing between now and then? We may well be reading Friends papers and our general literature for a better understanding. As we go home, may we not reproduce the experiences of this week in our local communities with their different points of view? Shall we not dedicate ourselves to more inter-visitation among Friends?

FORUM SUMMARY

The subject of Ministry and Worship was approached from various angles. On the one hand ministry and worship were differentiated as being, the one a manward and the other a Godward exercise. Prayer and praise may be vocal, but worship, the fullness of the soul in the presence of God, must be silent. Quaker worship is on a basis of waiting upon God and the silence gives an opportunity to hear him speak.

On the other hand it was felt that ministry is worship and that the vocal message which comes from the heart is as incense offered on the altar to God.

Whatever the relation of ministry and worship and whatever the methods used in different meetings, the importance of silence in worship is accepted as fundamental. In all God's ways of manifesting himself, he requires an attitude of expectancy before he can speak to our condition. The essential thing is that we

should learn to enter into the silence and listen for his voice.

While it should not encroach upon the silence, ministry has an important place. The power of the Spirit is not limited to time or place and the sermon prepared during the week, as well as the message which grows out of the silence of the meeting, may meet the need of seeking souls. Let each one, in the Spirit of Christ, teach the truth as God reveals it to him.

Outreach of Quakerism—Foreign Fields

Addresses by Charles M. Woodman and Henry J. Cadbury

CHARLES M. WOODMAN

Three main considerations were brought to the attention of Friends by the speaker.

(1) The fact of a mighty world movement reaching out for an understanding of Jesus as the solution of our human problems. The Jerusalem Conference was briefly portrayed as the symbol of the progress of the Christian movement from A. D. 33 to 1928.

(2) The outposts of Friends in living and vocal Christian message. Outposts of early Quakerism in the days of Fox were suggested. Under the same missionary impulse American Friends have gone out in the past century to India, China, Japan, the Near East, Africa, Cuba, Jamaica, Mexico, Central America and Alaska.

(3) Pertinent queries as to how well Friends are meeting the tasks confronting them. What can we do with our little group? What, in the midst of a changing emphasis, in missionary effort? Can we influence a disillusioned world? Have we a real message and have we power enough to deliver it? Are we prepared to meet a secularized civilization which is a greater menace than any of the isms of religions and philosophies? Are we prepared to carry on, independent of a narrow nationalism?

Are Friends prepared to withstand the tide of exploitation of the East by western industrialism? To change our terminology, dropping the word and thought of *foreign* and also the word *missions* with their narrow implications of superiority? To sit at the feet of native Christians of other lands and races and rekindle our passion at their altar fires? To seek common grounds of constructive effort and fellowship with other religions? There is no cosmic urge strong enough to meet these problems. The cooperation of fellow spirits dedicated to God is necessary for the accomplishment of our Christian task.

HENRY J. CADBURY

The Society of Friends shares the common tradition of the early and modern church for world-wide extension. It has all the *valid* reasons for such that all churches have. It also has a distinctive interpretation of Christianity. Without it our separate existence is vain and moreover is doomed.

It is said that other churches have caught up with us. If so, we have been standing still. This Conference has shown many fields in which pioneers are badly needed. When in our history one field has become occupied by others, we have generally had other new fields already staked out. This should be true of us now and in the future. Our great danger is not that of diversity among ourselves, but of conformity to other groups. Like the new Jerusalem, Quakerism has many doors of approach: for the mystic; for the practically-minded; for the scientist; and for the pious. Our conception of brotherhood which disregards race prepares us for a world-wide approach.

Alongside the missionary there is needed the Christian Quaker statesman. The speaker here described the requisite qualities of a Quaker foreign service worker as sent out by the American Friends Service Committee and the English Friends Service Council. Service outposts and the nature of our international work were sketched.

Our foreign service reacts helpfully upon us, giving us the practical basis of fellowship and offering us a united channel of service. The A. F. S. C. was interpreted as an excellent agency of united world service. As a result of this Conference we should put on a new pair of bifocals, enabling us to see at once the work to be done close at hand and the service which calls to us from a distance.

FORUM ON FOREIGN SERVICE

J. PASSMORE ELKINTON, *Presiding*

HOWARD W. ELKINTON (Phil.): (A striking story was told of extraordinary radiation of the Christian spirit through personal contact. On one occasion Joseph Elkinton, the speaker's father, when on a boat on the Yangtze River, saw a Chinese walking back and forth greatly agitated. Joseph Elkinton approached the young man and said, "I perceive thou art a Christian." "How do you know?" came the surprised response. "By the light of thy eye." The name of this young man was T. Z. Koo, who from that moment turned his whole life into the channels of Christian work, becoming one of the outstanding leaders in the Christian movement in China.)

GRACE E. RHOADS (Phil.): We should keep three institutions in mind as places for training for foreign service: Woodbrooke in England; Geneva with its wonderful possibilities for international information and understanding; and the new school to be established in this country under the leadership of Henry T. Hodgkin.

ANNA B. GRISCOM (Phil.): I should like to supplement what has just been said by calling attention to the fact that the A. F. S. C. offers annually two scholarships to young Friend educators for a year's study at Geneva. Furthermore, there are Woodbrooke scholarships to be had.

LLOYD BALDERSTON (Phil.): Entirely aside from what we may do for others, foreign service will do tremendous things for us.

GURNEY BINFORD (Japan): The relation between social service and direct evangelistic work is close and vital. The two are one and inseparable. Our social service should not be conceived as a means of evangelism, but as essential service growing out of our Christian life. We cannot help doing social work. It's a vital part of our religion. (The speaker illustrated his point by describing temperance work in Japan as he had engaged in it. Aside from the topic under discussion Gurney Binford expressed the hope that there may be some kind of a continuation committee appointed by the Conference.)

DR. NATHAN THORNE (Phil.): I am glad to hear of the temperance work being done in Japan. There is a very close relation between the success of temperance work here at home and our successful outreach abroad.

ISABEL GRUBB (Dublin): Continually, men, women and children are coming over here from other countries and are to be found in nearly every community. There is a very practical work which you can do to help them see and know the best in America. Furthermore, there is a responsibility resting upon American Friends who go abroad, whether for business or for travel. They should be such good Quakers that they will be unconscious missionaries.

HOWARD BRINTON (Cal.): If the English are the parents of American Quakerism, the Germans, through the work of

their mystics and spiritual reformers, are our grandparents. In the same way our spiritual, if not our historical, connection is naturally close with India and the Orient. Protestantism is comparatively new and is formal and mechanistic. The roots of Quakerism, on the other hand, reach far back into history and deep down into human experience. We are thus prepared to make a profound appeal to oriental peoples.

L. HOLLINGSWORTH WOOD (N. Y.): I have a great concern that the spirit of this Conference be carried back to our meetings. "What shall I do with these noble Friends I have met?" asked Leslie Pinckney Hill, the Negro poet and educator. What shall we do with these lovely friendships and associations we have made this week? Let us carry them back, trailing a cloud of glory after us.

JOHN COX, JR. (N. Y.): We have caught something here we will never get over. Let's radiate it among the Friends back home.

MAX I. REICH (Phil.): Quakerism is a synonym for Christian catholicity—that universal spirit which is of God and in God. Our business is to translate and interpret it. People are reaching out and longing for something, they know not what. We believe we have found that which they seek in the revelation of Christ. Jesus not only was, but is a present reality manifested in every man according to his knowledge and willingness.

JOSEPH H. PEELE (N. C.): I am grateful for the blessings of expanding and including love received in this Conference. We should get our people to reading more missionary literature. I would call particular attention to the book, "The Desire of All Nations."

RUTHANNA M. SIMMS (Ind.): How may we increase the concern of our young people for our foreign service? Many of them think foreign missionary work a mistake. We ourselves must be less provincial—we must know more of actual conditions in the world; we must depend less on striking stories and more on important facts relative to the life and conditions of other peoples. (Week-end conferences on Quakerism were recommended, with the study of questions growing out of this Conference.)

EMMA L. HIGGINS (Phil.): Why should Quakerism interest itself in foreign service? Because of the Great Commission, the hunger of aspiring people, the opportunity for extending our Christian personality and for the great good which comes to us through this service.

ROUNTREE GILLETT (Lond.): (A stirring recital was given of the work of Ann Burgess in the Near East and the remarkable results which have followed her full reliance upon the leadership of the Spirit.)

FORUM SUMMARY

Quakerism in essence is a synonym for Christian catholicity—that universal spirit of God for which man is aspiring. We believe we have found it in the revelation of Christ and it is our business to translate and interpret this spirit. Not only for the sake of others, but for our own spiritual enrichment it is necessary for us to have the larger outreach in Christian service.

The unity of Christian work abroad was emphasized. We cannot draw a line between educational, social service and evangelistic work. They are one—all directed to the one great purpose of bringing men to a new knowledge of God in Christ.

Striking examples were given of the far-reaching influence wrought by individual Friends through personal contact and faithful witnessing through the consistent Christian life. While many of us cannot go abroad, there is "foreign" work to be done at our own doors by showing ourselves Christlike, friendly and helpful to newcomers from many countries who are making new homes among us.

If we would increase the concern of our young people for our foreign service we must ourselves be less provincial. We must know more of other peoples and of the actual conditions of their racial and national life. As good training grounds for foreign work, Woodbrooke School in England, Geneva, the international capital, and the new School for Religious and Social Studies to be established in this country, were mentioned.

Following the conclusion of this last forum on Monday forenoon, September 9, the Conference enjoyed a period of worship before adjourning, with Wilbur K. Thomas leading it. "May we experience in our own lives," he said, "the miracle which comes from having touched the hem of His garment." Rountree Gillett spoke impressively from experiences growing out of the week and in the concluding moments Annie Rodgers told how bridge building in ancient Rome was considered a holy service—so much so that the highest title of reverence became that of Pontifex Maximus, greatest bridge builder. A bridge unites and makes for fellowship. Trenches, on the other hand, are divisive and are suggestive of warfare. Christ is our great bridge builder and in his spirit may we all return home to build bridges instead of trenches. "Blessed are the bridge builders, for they shall be called the children of God."

On the Conference Campus

Sidelights and Personals

(Continued from Last Week)

Some one with a penchant for statistics reported that 58 pastors and ex-pastors were in attendance during the week.

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"Well, there are all kinds of Friends here," said a Friend to William J. Sayers. "I would put it a little differently," replied the Quaker prince of punsters. "They are all kind Friends here." It was a point well turned.

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Quite a bevy of Quaker editors were in evidence: Sue C. Yerkes of the Friends *Intelligencer*, Margaret W. Rhoads of *The Friend* (Philadelphia), Lenora N. Hobbs of *The Missionary Advocate*, Elwood C. and Inez Beebe Perisho of the North Carolina *Messenger*, and ye editor of THE AMERICAN FRIEND.

* * * *

Speaking of Conference Nestors, we shall have to add a postscript to last week's paragraph. After listing Rebecca Naylor Williams at 85 years, we learned that her husband, Hermon D. Williams, veteran Quaker newspaper man, is 87. Forty-seven years ago he established a daily paper in Des Moines about the same time that Addison and Rebecca Naylor established a bank and a Friends church in the Iowa capital. A few years later all moved to California, where they kept on starting newspapers, banks and Quaker meetings. When, five years ago, following the death of their wedded partners, Hermon Williams and Rebecca Naylor were married in their eighties, they received nation-wide publicity. They both enjoyed the All-Friends Conference greatly, in connection with which they found opportunity to visit their old haunts in Des Moines.

* * * *

We doubt whether any similar gathering in this country has ever been as wretchedly covered by the public press as was this Conference at Oskaloosa. Evidently the news agencies depended upon the local press for reports, which in this case was very poor dependence,

indeed. The local paper seemed to have little or no conception of the scope and significance of the Conference, which it covered most inadequately and inefficiently. As a result, very little news of the Conference was carried by the press of the country and most of that which appeared was lamentably misleading. While the Conference was not courting publicity, the reading public was entitled to some information as to what was going on at Oskaloosa. Hereafter, should there be a hereafter, the question of proper publicity should be taken into account when arrangements for the gathering are being made.

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In justification of our criticism we offer an exhibit which belongs in a wit and humor column. Under an Oskaloosa date line the following was broadcast through the press of the country—and so far as we can learn it was about the only dispatch thus broadcast: "A threatened rebellion of young Quakerism against the conservative methods of their elders loomed today following the pronouncement at yesterday's session of the All-American Friends Conference that the old Quaker practices were obsolete and inefficient. Two young men from the Pacific Coast stood together in the assertion that 'Young Friends are clamoring for a change in methods.' They were Frank W. Dell, Whittier, Cal., and Edward Mott of Oregon." If we have ever seen confusion worse confounded in the same number of words we cannot recall when.

* * * *

Let all Californians be assured that there was at least one Golden Stater present who ran true to form. In the Sunday afternoon forum, C. H. Seamans of Yorba Linda arose to make a few remarks which ended in a glorification of California. While a Hicksite he is orthodox enough on California climate. The presiding officer, an old Oregonian, credits himself with fine self-control for not calling the Friend down on a point of order.

* * * *

It was diverting to see two chins in the air at the same conference: one a well known American chin owned by Hollingsworth Wood, the other an English one belonging to Rountree Gillett. And there is nothing else uppish about these Friends, either.

* * * *

By way of coincidence, all three English visitors were "Quaker Chaplains" during the war; that is, they gave cheer and ministry to the Conscientious Objectors in English prisons.

* * * *

Many kodaks and moving picture machines were in action on the Conference campus. There ought to be a clearing house for the kodak snaps taken so that Friends desiring to purchase pictures may do so. As a step in this direction may we suggest that Friends who took pictures send prints to THE AMERICAN FRIEND. We shall undertake to see that they are returned, together with orders for such as may be desired.

* * * *

Must we make amends for the misdeeds of our forebears? Carolena M. Wood is acting on the assumption that we should. One morning at the breakfast table she said that one of her grandfathers killed Indians, for whom she feels a special concern; that the other figured actively in the Separation a century ago and that she is eager to help heal the breach. John W. Graham replied that his Scotch ancestors lifted cattle from the English across the border and that as a result he has a special fondness for roast beef!

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A few Quaker bonnets and severely plain dresses were in evidence. It was a picture that attracted no little amused attention—that of two plainly garbed, Quaker bonneted women driving a high powered Buick. And behind the wheel they were anything but conservative Friends. The story was told that one day when they were on the way to the Conference, some one tried to pass them but gave it up at sixty miles per hour. When the Buick slackened its speed and the other car pulled up alongside, the conservatively clad Mrs. Jehu leaned out and said, "Does thee want to race some more?"

* * * *

One man Friend consistently "high hatted" the Conference. True to tradition he sat with head covered throughout the sessions and as motionless as a statue. He was Charles Henry Moon, an "Afternoon" Friend of Falsington, Pennsylvania. Never heard of that branch? Neither had we before going to Oskaloosa. Two or three generations ago, we are told, a group of Falsington Friends split off from Philadelphia Yearly Meeting, Arch Street, which was getting too fast for them! They continued to meet in the Falsington meetinghouse on Sabbath, but in the afternoon—hence their name. So far as ability is concerned, Friend Moon is evidently a forenoon Friend. He is a surveyor and civil engineer said to be greatly trusted in the counsels of the Pennsylvania Railroad Company.

* * * *

Henry M. Haviland of New York was the undisputed veteran of the tennis courts. We had about decided it was time for us to give up the strenuous game, but after seeing him in action we thank God and take courage.

* * * *

Sylvester Jones, who directed the tennis tournament, claimed the distinction for tennis that it was the only game played during the week in which George Fox could have participated in his day. Somehow the idea of George flourishing a racquet and calling out "deuce" had not occurred to us.

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The classic athletic event of the week was the baseball game between the pastoral and non-pastoral Friends, captained by William J. Sayers and Francis R. Taylor, respectively—but not too respectfully. When, at one stage of the game, the non-pastoral Friends showed lack of organization and team work, Captain Sayers was so unsportsmanlike as to taunt them with showing the need of a pastor! One thing sure—the game was not played on the basis of silence, especially after one Levi T. P. broke into it. Edgar H. Stranahan and the Editor of THE AMERICAN FRIEND umpired the game and escaped with their lives.

* * * *

This one was going the round of the Conference campus. A southern youngster tried to rub it in on Tom Jones' youthful son and heir by the sneering inquiry: "Is your father president of that nigger university?" "Yes, what's your father president of?" came the quick rejoinder.

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In proportion to its numbers, the Conservative group was better represented at the Conference than any other. Some way or other the more we see of the Conservatives the more we appreciate the adage, "Make haste slowly."

* * * *

Fresh from their visit to the Doukhobors, Theodore and Estella Foxworthy had an interesting story to tell, to which a large group gave close attention one afternoon. A great array of pictures was on display and Estella Foxworthy was gowned in a Doukhobor woman's dress. Naturally, the "patrons" of the meeting were Passmore and Howard Elkinton.

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It was a pleasure to renew our associations with Alice Heald Mendenhall, of the Iowa Conservative group, whom we met in London in 1920, and to meet her husband, "Chet" Mendenhall. Campaigning for Hoover seems to have agreed with her thoroughly. Readers may recall that she was the one woman to whom we gave a portfolio in our Quaker cabinet—that of Secretary of Labor. In Quaker historical rather than political circles she is known for her admirable brochure, "Some Social Aspects of the Society of Friends in the 17th and 18th Centuries."

* * * *

One of the most encouraging aspects of the Conference was the large number of young Friends in attendance. In one

sense they were its veterans, since for some time they have already been doing in their own gatherings what their elders did at Oskaloosa. They were interested in seeing how the old folks got on.

* * * *

The striking similarity between the Oskaloosa and the London Conference of 1920 was commented upon by those who attended both. The feeling was freely expressed that in spirit and in attainment, and in the high level of papers and discussion, the first All-American Conference was worthy of the first World Conference of Friends.

* * * *

There was a lot said about silence during the week, but there was as little of it in evidence as there was in London nine years ago. At the Sunday morning meeting held "on the basis of waiting upon God" nobody seemed willing to wait. Fifteen Friends were vocal during the meeting.

* * * *

If anyone doubts that American Quakerism is an agricultural group, rural minded, he should have seen the large number of Conference Friends, led by Carolena Wood, rush off to the Southeastern Iowa Fair being held in Oskaloosa, to see the cows and pigs and other bucolic exhibits. However, candor compels us to say that a number of fast Friends graced the grandstand overlooking the horse races while William Biddle *et al* (everybody at the Conference knows the sweet young feminine connotation of *et al* in connection with W. B.) were spied taking the air in the Ferris wheel.

* * * *

Grinnell College was well represented at the Conference, among those present being Henry E. and Letitia Moon Conard and their son Alfred, Brucia Dedinsky and Gretta Smith.

* * * *

"The Japanese Exclusion Act is the most asinine act our asinine representatives in Congress ever passed." When Levi Pennington said that we had an idea we could almost guess how he feels about the matter.

* * * *

Which reminds us that after one of Levi's straight-from-the-shoulder deliverances a prominent Friend said to us that he would hate to line up in public debate on the wrong side of a question with Levi, and moreover, he was not sure he would care to do so even with Levi on the wrong side.

* * * *

The registration records showed that the Smiths scored the biggest clan attendance with 18, the Jones coming second with 14, the Woods making a close third with 12. We almost have to mention the Johnsons, who followed so hard after with 11, and as the Conference was held in Iowa the Standings had 10 present. One of the latter, Amy, a Penn College girl, was very much present for which we are duly thankful. All that the poet said in praise of cooks we offer to her who cooked for the hungry Conference denizens of the Dormitory. Of course, the good standard Quaker names such as Binford, Coffin and Hadley, which are more or less ubiquitous, were well in evidence. But speaking of the Smiths and Jones, where were all the Browns? One lone Brown was all that the record showed.

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The informal "sings" and special musical numbers following the evening addresses were greatly enjoyed. We can't give the names of those who contributed of their talent, but all will agree that honorable mention should be given to Philip and Susie Frazier.

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Notice was taken by the Oskaloosa citizenry of the presence of so many Quakers in town and in some cases at least the result was constraining and salutary. One day when Malcolm Brosius, a Wilmington, Delaware, business man, was in a garage, a garage man indulged in profanity. "Cut that out," called the proprietor, "don't you see the preacher standing there?"

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Elwood C. Perisho was fortunate in having a birthday during the week. He was toasted and sung to in the dining room and given recognition in the public assembly. Some people do seem to get the breaks in life.

* * * *

In rising to speak of pastoral meetings it took J. S. C. Harvey a little while to get his tongue uncoiled. And we never did quite know whether he meant "pastorized" or "pasteurized," if either.

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We wish every Quaker wartime C. O. could have been present to hear Hannah Clothier Hull say that the only real contribution made to the cause of peace during the war was made by our Conscientious Objectors. The way seemed hard and perhaps purposeless at the time, but their justification, though slow, is increasing sure.

* * * *

One of the benign Friends present was John Cox, Jr., of Chappaqua and New York City. By vocation an architect (why is it that so many Friends gravitate to architecture?) he has long specialized in Quaker records as an avocation, being safe-keeper in the house of the Lord at the Fifteenth Street meeting in New York. And anyone who has even seen those gigantic safes in which New York Yearly Meeting records of both branches are treasured, has becoming respect for the responsibility reposed in him. Friend Cox spends most of his time now working in genealogy and Friends records.

* * * *

Conference Friends owe a debt of gratitude to R. S. Williams, chairman of the local committee on arrangements, and to his right hand bower, William E. Berry of the College Faculty. And of course there was Charles O. Whitely as general utility man, always ready to lend a helping hand in an emergency.

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Worthy of special mention was the fine array of exhibits effectively displayed in the basement room of the Spencer Memorial Chapel, in which the various mission boards, Service Committee, religious education agencies, publication interests, book stores and young people's activities of Friends in America participated. A graphic presentation was thus effected of the present-day activities of American Quakerism.

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Much and favorable attention was attracted to the outline maps that had been prepared showing the geography of the different groups of Friends. The maps were the work of Gladys M. Scott of the A. F. S. C. office in Philadelphia and were a distinct contribution to the Conference.

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A word of appreciation of George Scherer, a young Friend who is an instructor in Purdue University and who is taking a deep interest in the question of compulsory military training in our state universities. We could use many more like him.

* * * *

Fred Libby was greatly pleased with the intelligent interest shown in the peace question. "It is evidently no longer necessary," he said, "for me to serve as peace pastor of American Friends." Better continue to look in on us now and then, Fred. We know the way we should take but we seem to need some rousements occasionally.

* * * *

"How many of you can repeat the Peace Pact?" asked Fred J. Fortunately, a show of hands was not called for, but we hope to be prepared next time.

* * * *

Jay Newlin, a Conservative Friend, is a partner of Henry Wallace, the well known farm publisher, in raising the grandparents of the seed corn Iowa farmers plant. Jay was formerly a writer for farm publications and out of his experience is convinced that if you want your stuff read you must break it up into short paragraphs separated by dashes. We could say more about him, but we want this paragraph read!

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While not speaking of angels at all, we understand that one woman Friend

entertained a greatly embarrassed college president unawares. Yes, the room arrangements of those dormitory suites are rather confusing.

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Mirthful jinglers were no respecters of persons in the improvised lines sung in the dormitory dining room. The laird of Mt. Kisco was hailed as Holly Wood, while familiar ditties were improvised and sung to the august. Such as:

"Here's to John Willie,
He thinks the tariff silly,
Drink it down," etc.

"Here's to Agnes Tierney,
She answers every query."

"Here's to Isabel Grubb,
She'll never be a dub," etc., etc.

Everybody seemed to enjoy it, including the victims.

* * * *

Following the last meal, the seventeen young ladies who had served the tables during the week were called in when Hollingsworth Wood presented them with the sum of ten dollars each, contributed by the guests as a token of appreciation. As a similar expression, Passmore Elkinton presented Minnie Tatum, house mother, with a traveling bag. To round out the happy occasion, Agnes Tierney, the Conference Poet Laureate, read the following lines which were hilariously received:

By the groves of Oskaloosa
On the far-off western prairie,
Passmore Elkinton, the mighty
Stood erect and called the Quakers
Called the tribes of Friends together—
From the lands beyond the ocean,
From the haunts of Pilgrim Fathers,
From the far-off Rocky Mountains,
From the slopes of the Sierras,
From the northern lakes and rivers,
From the Southland warm and sunny,
From the land of Canadensis,
From the woods of Penn, the Chieftain,
Came the Quakers at his bidding,
Came to dwell at Oskaloosa.
Came the Orthodox, the Archers,
Came the Hicksites, valiant Racers
Came the Wilburites, the Steadfast,
Came the Pastors, the Undaunted,
Came the elders and the youngsters,
Came the fathers, sons, and daughters,
Came the mothers with papooses
Came the Chiefs with tracts and pamphlets,
"Disciplines" and books of minutes—
All the tribes obeyed the signal,
All turned out to Oskaloosa.
There they stood up on the campus
With their tongues and pencils ready,
All their peaceful, deadly weapons,
Wildly glaring at each other.
In their faces stern defiance,
In their hearts the feuds of ages,
The hereditary grudges
The ancestral Separations.
Passmore Elkinton, the mighty,
The creator of the council,
Looked upon them with compassion
With paternal love and pity;
Looked upon their wrath and wrangling
But as quarrels among children,
But as feuds and fights of children.
Over them he stretched his right hand
To subdue their stubborn natures
Spoke to them in voice majestic
As the sound of far-off water:
"Oh my children, my poor children
Listen to the words of wisdom
Listen to the words of warning
Why cannot you be pacific?
Why not cease to scalp each other?
I am weary of your quarrels,
Weary of your inky warfare,
Weary of your thirst for doctrine,
Of your wranglings and dissensions.
All your strength is in your union,
All your danger is in discord.
Therefore be at peace henceforward
And as brothers live together."
Then upon the campus meadow
All the Quakers threw their weapons,
Threw their controversial weapons
Threw their pens and hurled their inkwells;
Leaped into the shining bath tubs
Washed the war-paint from their faces;
Buried all their little hatchets,
All their tomahawks and arrows,
Taught their tongues to murmur gently
"These" and "thys" and "thous" of Quakers
And forget their ancient grudges.
Story tellers, mischief makers
Found no eager ear to listen
Could not breed ill-will between them
For they kept each other's counsel
Spoke with naked hearts together,
Pondering much, and much contriving,
How the Quaker Truth might prosper.

In the doorway of the wigwam
Of the wigwam on the campus,
Stood the maiden Minnie Tatum
Minnie Tatum, Weeping Water;
Stood and looked upon the Quakers
Trembled as she gazed upon them,
Saw the peace-pipe smoke ascending,
Turned and cried in consternation,
"What is this O Chief McCracken?
What is this, O Wilbur Thomas?
If these meet in peace together,
If they bury all their arrows,
If they burn their deadly weapons,
If they cease to rend each other,
They will turn and rend their victuals,
Eat us out of lodge and wigwam,
Strip us like a swarm of locusts.
Whence will come the meat and gravy
Whence the beans and beets and carrots
Whence the milk and shredded biscuit
To fill up this hungry people?"
But no answer came from either.
Then arose Brave Minnie Tatum
Rose and beckoned to her maidens,
Maidens like the prairie lilies,
Fair and slender like the lilies,
And she bade them hasten, hurry
Bring the silver, bring the dishes,
Set the tables, hold the servers
Pile the food before the Quakers,
Feed the hungry, thirsty Quakers
Tribe by tribe the starving Quakers.
Thus the maiden Minnie Tatum
Minnie Tatum, Weeping Water,
Prayed and fasted in the wigwam,
Prayed and fasted through the star light,
Not for greater skill in talking,
Not for greater craft in writing,
Not for triumphs on the rostrum,
Or renown among the chieftains,
But for comfort of the people
For the feasting of the Quakers.
Smiling words she gave the feasters,
Smiles of love and smiles of welcome,
That the feast might be more joyous,
That the time might pass more gayly,
And her guests be more contented;
Guests who laughed until the rafters
Rang with their unseemly laughter.
So we bless thee, Minnie Tatum
Now no longer Weeping Water,
We shall leave thee 'ere tomorrow,
We shall say "Farewell, we thank thee
Fare thee well, O Minnie Tatum."
And as through the dark we wander,
Trying to leave fair Oskaloosa,
Seeking tickets, seeking stations
Thou shalt hear the distant echoes
Call, "Farewell, O Minnie Tatum"
Sob, "Farewell, O Minnie Tatum."

AN APPRECIATION AND FAREWELL

In connection with the luncheon in the dormitory immediately prior to the departure of Conference Friends, President H. L. McCracken spoke the following words of appreciation and benediction:

"If Penn College has been able to supply a genial atmosphere and a measure of comfort for a successful 'All Friends Conference' we are most happy. Yet words can never express our gratitude for your presence here. You have come into our community and on our campus and into our very hearts in Christian love and friendly fellowship. You have been most gracious in your expressions of appreciation and generous magnanimity.

"These have been precious days as we have sat together, visited together, and played together with 'the Presence in the midst.' As you journey homeward our love and best wishes attend you. May God be with you till we meet again."

An Invitation to You

As an introductory offer, THE AMERICAN FRIEND will be sent to new subscribers from now until January 1, 1931, for two dollars, the price of one year's subscription. Three months and more free. Subscribe and extend your acquaintance among American Quakers. Address

THE AMERICAN FRIEND
RICHMOND, INDIANA

Western Yearly Meeting

Many Visiting Friends Contributed Helpfully

THE seventy-second annual session of Western Yearly Meeting was held at Plainfield, Indiana, August 19-25. Attendance and interest in matters of business were maintained in the usual manner but, due to modern methods of transportation, quite a change in the personnel of the group was noted during the week.

Slight revisions were made in the organization for carrying on the specific interests of the Yearly Meeting. In common with other Yearly Meetings of the Five Years Meeting a new committee on Missions was formed to take the place of the old committees on Home and Foreign Missions. A standing committee, to be known as the Committee on Stewardship, was appointed and the Quarterly Meetings were advised to appoint superintendents of Stewardship. A decision was made to assist more directly in the work of Vermilion Academy and three Advisory Trustees were appointed for that purpose. The Service Committee was discontinued and its work transferred to the Committee on Literature and Peace.

Last year it was decided to dispense with all committee treasurers and to provide for the handling of all funds by the Yearly Meeting Treasurer. After trying the plan for the past year it was enthusiastically approved and accepted as the policy of the Yearly Meeting.

One of the more important actions taken by the Yearly Meeting was the adoption, by a practically unanimous decision, of a resolution opposing the stand taken by the United States Supreme Court in denying citizenship to Madame Rosika Schwimmer. The resolution will be sent to all members of Congress from Indiana and Illinois and the Committee on Literature and Peace was directed to make further distribution of it at their discretion, the suggestion being made that it ought to go to all members of the Supreme Court.

The work of the standing committees was given a decidedly practical meaning on two evenings by the fact that the Committee on Religious Education conducted a Bible Memory contest and the Committee on Literature and Peace conducted a Peace Declamation contest. In both cases the contestants had previously won honors in their Quarterly Meeting contests. The work done was of high quality and served to stimulate interest in these fields.

The fact of a declining membership brought out lively discussion with the usual attempt to account for it. Methods of upbuilding by mass evangelism, personal evangelism, and by other means, each had their advocates. The meeting attempted to allow for the use of all methods in which the spirit and purpose of Christ predominates. It was noted in connection with losses that twice as many deaths as births occurred in our membership during the past year and that many more letters of membership to other churches were given than were received from them. Methods of outreach by English Friends were helpfully described by John William Graham.

The inspirational addresses were of a high order. Dr. Raymond Schutz of Manchester College spoke in the devotional half-hour at the beginning of each afternoon session until forced to go home because of serious illness in his family. Ira C. Dawes, of Detroit, and others helped fill the gap in the program very satisfactorily. Ira C. Dawes also gave the address on Home Missions, Thomas R. Kelly and Clyde Milner, of the Earlham faculty made strong contributions, the former in connection with the Service Committee report and the latter at the time the Earlham College report was presented. President William Lowe Bryan, of Indiana University, gave the Peace address. S. Edgar Nicholson, in his usual effective way, stirred the meeting to greater effort for Prohibition enforcement. Marie Cassell gave the Religious Education address, in addition to having charge of the Children's Meetings and Young People's Discussion Groups. Charles O. Whitely spoke on the Indian work and other missionary interests. One of the high points of the whole occasion was the address of Willard O. Trueblood to the large gathering of young people in the Saturday evening session. John William Graham and Frederick B. Sainty, of England, contributed helpfully both in the meetings for worship and in the business sessions. The missionaries who were present were Mary Pickett of Mexico, Sada F. Stanley of Jamaica, Merle Davis of Cuba, and Horace E. Coleman, formerly of Japan. Several visitors from other Yearly Meetings whose presence was appreciated were present for brief periods.

A new venture was undertaken in reading the closing minute at the end of the Saturday evening session. By this plan all business was cleared away before the coming of the larger opportunities for worship and fellowship on Sunday. Possibly the attendance on Sunday was not quite so large as usual but there seemed to be a greater interest in the various meetings for worship that were being held.

Throughout the time, the meeting greatly missed the helpful presence of Richard and Emma Newby who were away under doctor's orders, seeking necessary rest and refreshment. Mary Hiatt of Carmel, Indiana, was appointed to act as Assistant to Richard Newby in order to relieve him of some of the responsibility on his return. The meeting ended under a sense of difficult problems and new responsibilities but with fresh determination to follow the leadership of our Lord and Master.

A PEACE CRY

Our world was fair and we were gay,
Twelve years ago—then we could play;
Our sons, strong men, and you and I
Were proud as they went marching by.
Twelve years! and now in Flander's field,
With young eyes closed and gay lips sealed,
Alone they lie.

Across the sea English mothers and French
Lost fathers, brothers, sons in the trench;
They saw their boys go out to die
Even, my friends, as you and I
Gave those we loved to end that war.
In their souls, too, they bear the scar
Of dread War's toll.

"To end the war," our boys sailed away
Twelve years ago. Dear Lord, we pray
Their lives may not be given in vain;
That through their sacrifice we gain
This end: that wars forever cease
And, in their stead, thou sendest Peace
Throughout the world.

ESTHER W. SMOCK.

Amo, Indiana.

NOTES BY THE WAY

In the Young People's session one hundred and three persons under twenty-five years of age responded to roll-call and there were enough others "just a little older" to fill the house.

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E. James Carter made his twenty-fifth annual report as chairman of the Printing Committee.

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Children's meetings were held each day with an average of more than thirty in attendance.

* * * *

The following penetrating observation was made by Ira C. Dawes in one of his addresses: "The big problem of the present is not so much fanaticism and skepticism as it is orthodoxy without the power of God in the life."

Strength, adaptibility and proportion are the essentials to Christian growth which means the increase of these factors keeping pace with one another and advancing the whole in its ideal fulness. —ANDREW C. ZENOS.

QUAKERDOM · AT · LARGE

Andrew F. Mitchell and his wife have recently moved into their new home at 2819 East Whittier Boulevard, Whittier, California, where they will be most happy to receive communications from their many friends.

* * * *

A third and enlarged edition of E. Roy Calvert's useful little book "Murder and the Death Penalty," first published in 1927, is now available from the National Council for Abolition, Parliament Mansions, Victoria St., S. W. 1, London, England. There is "much in little" in these pages and a striking cover design shows the axe cutting down, not the victim of the gallows, but "the tree of barbarity" itself.

* * * *

A cablegram to the office of American Friends Board of Missions from A. Willard Jones at Ram Allah, Palestine, September 16, stated that the party sailing on the S. S. Asia which left New York on August 19 had arrived safely. The party included Roscoe and Louise Stinetorf, Mary Roberts, Annice Carter and Clara Newsom who will teach in the Friends schools at Ram Allah, and William D. Webb en route for Beirut, Syria.

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The Friends Esperanto Society of Great Britain, in its August bulletin, records an amusing experience of a Manchester firm of engineers due to the difficulties of idiomatic translation. A communication in Greek having been received, it was sent out for translation. Converted into English, they were surprised to find it a request for a quotation for a "water sheep." Much effort was expended in trying to fathom the real meaning of the Greek inquiry and only by a lucky chance did somebody hit upon the probable solution of the puzzle, suggesting that what was wanted was probably a "hydraulic ram."

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Rufus M. Jones gave the Sunday evening broadcast address, September 22, which, according to "Gerrard Roberts" in *The Friend* (London), was the first occasion in which he led a religious service in a wireless studio, either in England or America, although many of his public addresses have been broadcast in America. During his stay in England, he and his wife are spending much time in the British Museum on research work. They recently visited Whitby Friends and in a meeting for worship he drew attention to "the new necessity today for adventure in the religious sphere and to the real nature of the Kingdom of God. Those who have 'the accent of Galilee' have the Kingdom."

The Quaker Medical Society at a recent annual general meeting decided to institute a Lister Lecture to be given each year at the opening of the winter session, the subject being the application of Quaker principles in Medical Practice. Information is being sent by the secretary, Marjorie Garrod, to the members of the Quaker Medical Society of England and to Quaker doctors and medical students who are eligible for membership, that Sir George Newman has consented to give the first lecture on the evening of October 17 in the Institute at Friends House, Euston Road, London.

* * * *

Harry R. Keates, former Superintendent of California Yearly Meeting, was given a "post-card shower" on the thirteenth of September, this date being his 83rd birthday anniversary. Members of First Friends Church of Los Angeles of which he was acting pastor when he was taken ill in July remembered him with postcards. Harry Keates is enjoying a visit from his son, S. R. Keates of Chicago and his daughter, Mrs. Harold G. Sprague of Fort Worth, Texas. He resides at 1468 No. Chester Avenue in Pasadena, California. He is at present confined to his bed but is hoping to be out and around again soon.

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R. Ernest Lamb, pastor of the First Friends Church, Los Angeles, has with his wife, been admitted into citizenship by the United States District Court. Despite the fact that the case came up for hearing on Friday the 13th and that the Friend from Ireland had expressed himself as unwilling to bear arms in defense of his country, the application received favorable consideration. The recent adverse ruling of the Supreme Court in the Rosika Schwimmer case was cited in court, but was not construed by Judge McCormack as constituting a precedent by which Quakers in good standing should be debarred the rights of citizenship.

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In "Current News Among Friends," *The Friend* (London) quotes a prominent and well known Friend as saying "I recently found twenty hotels where I was told all guests of color, brown and yellow as well as black, were barred." This is considered another confirmation of the complaint made by a wealthy Afro-American in several daily papers that he has had difficulty in gaining entrance to London hotels. The trouble, however, is not so pronounced in the winter months, when there are fewer American visitors at the hotels. "It seems to be a fear of offending the latter which is one of the chief reasons for this most regrettable ban." Then is added with pleasurable assurance: "One place where every worthy man and woman of whatever race, creed or color is welcome, is the International Guest House at Hitherwood on Sydenham Hill. This and the Students' Club at the Student Movement House, Russell Square, are the most cosmopolitan spots to be found anywhere in London."

NEWS OF OUR MEETINGS

Karval Monthly Meeting of Friends at Karval, Colorado, recently recorded Stacy E. Wesner a minister of the gospel with the full approval of Nebraska Yearly Meeting at its last session, as reported by G. P. Newsom, the clerk of the Monthly Meeting.

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Daniel W. Whybrew announces that he will be ready for evangelistic work during the fall and winter, after November 1st. Meetings desiring his leadership may write him at Upland, Indiana.

* * * *

E. Howard and Ruth P. Brown are in the midst of a revival meeting at Newport, Indiana, where the pastor, Bernice Cook, has been doing a fine piece of work. A large group of children and young people are being reached and brought into the Friends Meeting. The evangelists have spoken in the schools and factories and are conducting a very successful meeting. They go to Hutsonville, Illinois for September 29.

* * * *

The Friends Meeting at Williamsburg, Indiana, enjoyed Homecoming Day on September 15 with services both morning and afternoon. James Swander of West Elkton, Ohio, a former pastor, spoke in the morning and Wm. J. Sayers of Richmond in the afternoon with several former pastors. As special features, David Webb of Richmond gave his Bible Story of Moses and his Peace Oration which had taken first place in local and district contests.

* * * *

Whitewater Quarterly Meeting met at West Elkton, Ohio, September 14, with representatives present from Centerville, Salem and Richmond meetings. Under the leadership of Charles M. Woodman and Ruthanna M. Simms, those who had attended the All Friends Conference at Oskaloosa, Iowa, gave a very interesting and helpful report of the Conference proceedings. Wm. J. and Flora T. Sayers and their daughter Esther, recently from Muncie, were present as new members and had acceptable service. West Elkton

Friends provided a sumptuous repast at the noon hour after which the business of the meeting was conducted under the efficient leadership of Allen D. Hole and B. Frances Wright. Reports were given by the Committee on Business and the Temperance Committee, and a Minute of Sojourn for David M. Edwards, now in Europe, was approved and directed to the Yearly Meeting.

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The men of the community at Vermilion Grove, Illinois, gathered on August 31 to clean up a neglected bit of Quarterly Meeting property adjoining the church grounds and the Academy campus. When this piece of community work was done, the entire community met in the evening to partake of a bountiful supply of watermelons furnished by the men's class. The occasion marked the victorious completion of the subscriptions to the budget for local expenses of the church. The Academy opened on September 3, with a not large student body, but one in which about half of the students are new. School is well under way with activities proceeding much as usual. Several changes about the building make it more attractive outside and inside. The eastern part has a newly shingled roof, the interior of the library has been remodeled and entirely refinished with a bunch of new books added, and two other rooms have been refinished.

* * * *

The Friends Meeting at Springdale, Iowa, has been richly blessed in the past year under the pastoral care of Guy W. Harvey and is especially thankful that he has decided to continue the work here and at West Branch for another year. Clarence Miller, Russell and Golda Millett attended the Young Friends Conference at Oskaloosa, and at the C. E. Meeting on September 8 they gave a very helpful report, emphasizing the need of creative Christian living. Two of the young men will be greatly missed. Russell Millett goes again to Penn College and Donald Millett enters Iowa Falls High School where his brother Winfred is a member of the faculty. He will make his home with them. At the country home of Lee Millett, September 11, the Christian Endeavor enjoyed a treasure hunt and watermelon feast.

* * * *

Cherokee Quarterly Meeting met at Cherokee, Oklahoma, September 6-8, under a deep sense of divine guidance. This spirit permeated every session and made delightful the fellowship and ministry of the Quarterly Meeting. The Meeting on Ministry and Oversight Friday morning was followed by a Christian Workers' Conference Friday afternoon, In a discussion of the activities, program, and mission of the Standing Committees, Bertha S. Sumpter, Field Secretary of the Missions Committee of the Yearly Meeting, made a most worth-while contribution to this session, as she also did in other sessions of the Quarterly Meeting. It was the feeling of many that the Conference was the peak session, in as much as it contributed in a very practical way to the immediate needs of the committees. The reports submitted before the business session on Saturday afternoon were indeed thought provoking, and while they revealed advancement along many lines, they likewise revealed a challenge to more diligent effort and consecrated endeavor. Alpheus Reece was in the sessions as a new pastor in the Quarterly Meeting, he having accepted a call to serve the Friends at Ringwood, Okla.

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John Compton, who for five years acceptably served West Union Meeting near Monrovia, Indiana, as pastor, resigned to take up the work at Carmel, Indiana. All the churches of the community joined in a farewell meeting and dinner for him and his family on August 18. Leon Roby is the new pastor. He and his family were given a hearty welcome at the Monthly Meeting Church Night Supper, September 12.

* * * *

The first meeting for the year of the missionary society of Dublin Friends (Indiana) was held at the home of Opal Walton with a cooperative dinner. The program followed and proved to be very interesting. The society is largely composed of the young women who are enthusiastic over the work outlined for the year. Dublin Quarterly Meeting held last month at Richsquare was a time of spiritual uplift, helpful messages being given by Ira C. Johnson, Charles E. Hiatt, Job Pattee and Truman C. Kenworthy. The Bible school is in a flourishing condition with an average attendance of 100 and all classes are taught by teachers who have the spiritual welfare of the pupils at heart.

* * * *

First Friends Meeting at Richmond enjoyed the first message of William J. Sayers as pastor on September 15. In the evening a meeting arranged by the Women's Missionary Society was addressed by James and Phyllis Sutton who told of their work as teachers in the Friends School at Ram Allah. A formal reception is being planned for William and Flora T. Sayers on the evening of September 27.

* * * *

The First Friends Church, Whittier, California, September 8, appreciated a message from Walter J. Homan on "The Christian Pioneer." The evening sermon was by Dr. S. Arthur Watson. Many Friends of Harry R. Keates of Pasadena sent greetings on his 83rd birthday, September 13. He is still confined to his bed.

* * * *

At the All Friends Conference a meeting was held to consider the interests and status of the independent Friends groups that have been springing up from coast to coast. Many were present who are members of these groups and during the hour thirty-four independent meetings were listed. The technical difficulties of membership received some consideration. At a later time a joint committee which had been appointed by the General Conference, Philadelphia Yearly Meeting, Arch Street, and the Five Years Meeting met to consider the question and formulate some general recommendations to be referred to the above mentioned bodies. On the whole, Friends present were greatly encouraged at the spirit of interest and growth manifested by the springing up over the country of independent Friends groups.

PASADENA PERSONALS

Harry R. Keates was remembered by many friends on the occasion of his eighty-third birthday, September 13. Callers at his home found him confined to his bed for the eighth week of his illness, but cheerful and trusting for recovery of strength sufficient for some future service. Many beautiful flowers and more than one hundred letters, cards and telegrams assured him of the love and esteem of his friends.

Phebe L. Doan of Westfield, Indiana, is at the home of her daughter, Anna Doan Stephens and family, for an extended visit.

Ruth Esther Smith, field superintendent of the California Yearly Meeting mission in Guatemala, gave three ad-

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dresses at the Pasadena church September 15. Her message to the congregation was in the words of the Ethiopian to Philip, "How can I (understand) except some man should guide me?" It is hoped that during Esther Smith's furlough she may be relieved of the effects of an amoebic tropical disease, from which she has suffered, and to which all the missionaries in Central America are exposed. The Central American workers always receive a hearty welcome.

Besides being much interested in foreign missions, Pasadena Friends are connected with various interdenominational mission and welfare agencies of the city. At the City Union Mission for men, Josiah F. Hall and Andrew Sommerville assist frequently with sermon and song. Annie Patterson is the church's representative and a regular worker in Pasadena Community Work among Mexicans. Anna Johnson teaches a class of boys in the primary department of the Japanese Union Church Sunday School. Gertrude C. Mills is organizer and superintendent of the cradle roll department of the same Sunday school. Alice Lewis Pearson has just completed a two-year term as president of the Federated Missions of Pasadena (a cooperative body of representatives of Pasadena churches fostering the Japanese Union Church) and is still a member of the board of directors. Mary H. Lewis is secretary of the board.

Edwin and Frances McGrew spent the last week of August at Camp Arbolado in the San Bernardino mountains providing the chaperonage for the Yearly Meeting Christian Endeavor Camp Conference. Five Pasadena young people were in attendance at the conference, including the society president, Donald Yeager.

A silver medal "Peace" contest, sponsored by the Business Women's class of the Bible school, was held at the church Sunday afternoon, September 8. Four boys and four girls from nine to twelve years old competed for the prize, which was awarded to Taber H. Whittlesey, whose selection was entitled, "Our Attitude Toward Peace." The medal was formally presented by Tilman Hobson, one of the judges.

The medal winner repeated his declamation to the "Brotherhood" of the church September 10, on the occasion of the first dinner meeting since the summer vacation. Herbert A. Hamm is president of the men's organization.

The superintendent of the Bible school, Todd Wallace Cline, called for impromptu speeches on "Building" as a feature of the assembly exercises, September 8. All who received this assignment responded very fittingly, but the most interesting and original speech was made by Thurston Sydnor, aged 11, who spoke from his own experience. The others were Margaret Perkins, M. Effa Howard, Austin F. Lewis, Walter Jay.

RALLY DAY SUPPLIES

Rally Day will soon be here. Are you already planning for it? Let us help you by furnishing cards, tags, programs, etc. We have complete services for Rally Day as well as collections of recitations, songs, etc., from which you can make up your own programs. Some of these are:

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WILMINGTON ACTIVITIES

Laurenna H. Farquhar, Florence N. Hanson, Fannie D. and Margery McDonald represented the Wilmington, Ohio, meeting at the All-Friends Conference at Oskaloosa, Iowa.

As the first of September is the beginning of the new year in the meeting, all committees have been reorganized. The annual discussion of the year's work came after monthly meeting, September 11, when each committee reported its general plan of activities. Under the active leadership of the pastor, O. Herschel Folger who is entering his fifth year of service, each month will be used to emphasize some particular phase of work: September, Organization; October, Finances; November, Young People; December, Children and Bible School; January, Non-resident and uninterested resident members; February, Men; March, Evangelism; April, Evangelism; May, Aged and ill; June, Women.

The new plan of midweek meetings is as follows:

7:30-7:45	Prayer, silent or vocal.
7:45-8:00	"News." Items of interest concerning the church as a whole, our own Society, and individual members. Each person present is invited to make some news contribution.
8:00-8:30	Led by various members in their own way. Herbert M. Williams led first.

On Sunday morning, September 8, Richard McCoy and Ethel Linton very pleasingly reported the Young Friends Conference which was held at Earlham.

The Men's League held their annual Father and Son picnic on Labor Day, a most enjoyable recreational occasion, and a lasting fellowship. The sore muscles and aching bones were only temporary.

The Ladies' Aid met in an all-day session on Wednesday, September 4. A covered dish dinner added to the jollity and pleasure of the day of quilting. A fine spirit prevails in all its activities.

The last of the Union Services for the summer were held September 1 in the Friends Church and gave a welcome from the community to Rev. Nelson Thorne, the new Presbyterian pastor.

O. Herschel and Beatrice Folger, at an evening service recently, reviewed the book, "All Quiet on the Western Front," that most talked of book of recent years, said by many to be the greatest aid to peace ever printed.

Wilmington, Ohio, Friends are much delighted with the addition of their Wurlitzer Unit Pipe Organ which was dedicated on Wednesday, July 31, when Prof. Adolph H. Stadermann, noted pipe organist of Cincinnati, gave a most enjoyable recital. His well selected program not only displayed his ability but showed the possibilities of the organ and he was appreciated as a real artist. The installation of the organ was largely made possible by the gift of the late Mary D. Lacy who had always been interested in music in worship. Its sweet tone and unit combinations have enticed many lovers of music who are enthusiastic in their praise.

TONGANOXIE QUARTERLY MEETING

Tonganoxie Quarterly Meeting held at Tonganoxie, Kansas, September 6-8, was a time of blessing. The Meeting on Ministry and Oversight was held Friday afternoon and the Missionary societies from the two monthly meetings gave a splendid program in the evening.

A good sized congregation gathered at the eleven o'clock service Saturday for worship. Oscar and Grace Thompson, pastors at Prairie Center, were present, and she brought a wonderful message from Acts 1:10-11, making it very impressive that Jesus was surely coming again, and how important it was that our lives should be such that we might welcome his coming at any time. A splendid lunch was enjoyed at the noon hour.

The devotional service of the business session in the afternoon was conducted by Oscar Thompson. He said the church was short on giving the praise to God that was due to him.

There was a good attendance at Bible School Sunday morning. George Bond, pastor at Stanwood, brought a stirring message at 11 o'clock from Acts 17:6. He said in part, the world today is wrong side up, and the responsibility rests upon the church to turn it right side up. In the afternoon the Christian Endeavor delegates who attended the Young Friends Conference at Wichita gave an interesting report.

Despite a pouring rain at the hour of the evening service, there were more than expected present to listen to a good sermon by Oscar Thompson, from the subject, 'Ye shall build me an house," and the splendid message in song given by Oren Dunlap, pastor at Hesper.

As guests throughout the Quarterly Meeting were John and Emma Varney Robinson from California who were en route for Chicago. She had been a member of Friends at Tonganoxie about forty years ago. Also a company of tourists from New York for California stopped for the Sabbath services.

At the noon hour an abundant dinner was served on the lawn by the ladies of the Tonganoxie Missionary Society.

Friends are glad that both Stanwood and Tonganoxie are retaining their pastors for the coming year, and there is a new parsonage under construction at Stanwood.

BIRTHS

CONEY—To James A. and Elsie F. Coney, Methuen, Mass., September 13, 1929, a son, Peter James.

HOSKINS—To Moses and Vera Hoskins, Pleasant Plain, Iowa, May 29, 1929, a son, Robert Harvey.

MARRIAGES

CHANCE-HOLLINGSWORTH—At the home of the bride's mother, Roma J. Hollingsworth, Denair, California, August 18, 1929, Christine Hollingsworth and John R. Chance. The Friends ceremony was used, with Albion M. Gibson minister in attendance.

PERISHO-COFFIN—At the home of the bride's parents, Pleasant Plain, Iowa, August 20, 1929, Ruth V., daughter of Elmer and Ida Coffin, and Ermin Perisho, son of Emily Perisho of Oskaloosa, Iowa. They will be at home at Smyrna, Iowa, where he is engaged as pastor.

DEATHS

COOK—At his home in New Castle, Indiana, August 31, 1929, following injuries sustained by a fall, John C. Cook, son of Jesse and Abigail Stafford Cook, in his 68th year. Born in Henry County, he was graduated from Spiceland Academy, and in 1897 married Alice E. Lindley. To them was born a son, Lindley J. of Portland, Maine. A strong advocate of education, peace and prohibition, economic justice and goodwill, he gave his best service to the church through the gift of song and as a Bible school teacher, being a diligent student of the Scriptures. In early youth he accepted Christ and his voice was frequently heard in public prayer and testimony.

JAY—At his home in Winchester, Indiana, July 19, 1929, after a long illness, Harry Jay, aged 82 years. Born in Wayne County, Indiana, a lifelong member of Friends and converted in early life, he was active in church work, being for many years a faithful Bible school teacher. Funeral services at the Friends church were conducted by Ira C. Johnson, assisted by Frederick E. Carter. Interment at Cherry Grove Cemetery.

DAILY BIBLE READINGS

Lesson for October 6. Recognizing Our Debt to Others. Mark 12:28-34; James 2:14-17.

Golden Text: Not looking each of you to his own things, but each of you also to the things of others. Philippians 2:4.

M. Love to God and Man Enjoined. Mark 12:28-34.
T. Making Faith Valid. Jas. 2:14-17.
W. Christian Socialmindedness. Phil. 2:1-11.
T. Spiritualizing Social and Domestic Relations. Col. 3:12—4:1.
F. Human and Divine Co-operation. Neh. 4:15-23.
S. Social Obligation Rejected. Matt. 19:16-22.
S. Proclaiming the Glad Tidings. Psalm 40:5-10.

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SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

Indiana: Richmond, Indiana; September 30; Arthur M. Charles, Henley Road, Richmond, Indiana.

Kansas: Wichita, Kansas; October 15; Frank C. Brown, Haviland, Kansas.

Baltimore: Baltimore, Maryland; November 11; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

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INDIANA YEARLY MEETING

Ministers of other Yearly Meetings who expect to attend Indiana Yearly Meeting with a minute from their own Yearly Meeting and who desire entertainment should at once notify Robert W. Randle, 1234 Main Street, Richmond, Indiana.

KANSAS YEARLY MEETING

All friends wishing entertainment at Kansas Yearly Meeting, will please write to James A. Cox, 507 South Glenn Avenue, or W. M. Beeson, 1721 University Avenue, Secretary and Chairman of Entertainment Committee.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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